

A Short Sober

# PACIFIC EXAMINATION

of some *Exuberances* in, and *Ceremonial Appurtenances*

TO THE

# Common Prayer;

ESPECIALLY,

Of the *Use* and *Frequent Repetitions* of

**Gloꝛy be to the Father, &c.** Standing up at it, at *Gospels, Creeds, and Wearing white Rochets, Surplises, with other Canonical Vestments* in the celebration of *Divine Service* and *Sacraments*; whose *Originals, Grounds of Institution* and *Prescription*, are here truly related, and modestly discussed, for the instruction of the ignorant, the satisfaction of all Contenders for, or Oppugners of, and preventing future Contests about them, for our Churches Union in Gods Publike Worship.

By WILLIAM FRYNNE Esq; a Benchler of *Lincolns Inne*.

Rom. 14. 13. 19. Let us therefore follow after the things which make for Peace, and things wherewith one may edify another. Let us not judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall in his Brothers way.

Phil. 2. 1, 2, 3, 4. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one minde. Let nothing be done through strife or vain-glory, but in lowliness of minde let each esteem other better than himself. Look not every one on his own things, but every man also on the things of others.

Celestini Papæ Epist. ad Episcopos Gallie, cap. 1. Didicimus quosdam Domini Sacerdotes superstizioso potius cultui inservire, quàm mentis vel fidei puritati. Habent tamen istum forsitan cultum, morem potius quàm rationem sequentes. Discernendi à plebe vel cæteris sumus doctrina, non veste; conversatione, non habitu: mentis puritate, non cultu. Rudes ergò fidelium mentes ad talia non debemus inducere. Docendi enim potius sunt, quàm illudendi: Nec imponendum est eorum oculis, sed mentibus infundenda præcepta sunt.

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To the Kings Most Excellent Majesty,

CHARLES the II<sup>d</sup>.

By the Grace and admirable Providence of GOD, of Great Britain, France and Ireland K I N G, Defender of the Faith; and all sincere Professors of it, within His Dominions.

**H**Aving had the Honour on last *Easter-Eve*, to present Your Majesty with a *Brief Account* of my Service that week in the almost-accomplished *Great-good-work* of *Paying* and *Disbanding* Your Majesties Army and Navy (which for *Moneths* space ingrossed all my time from *Morning* till *Night*, and oft till *Midnight*) to Your Majesty's great content, and your Peoples ease from future incessant heavy *Monthly Taxes*; I humbly crave leave to prostrate at Your Royal feet my *Easter-holy-days* studies, to exonerate the *Backs* of hundreds, and truly tender Consciences of thousands of Your Royal, pious, sober-minded Protestant Subjects of

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all Degrees, from some Exuberances in the Common prayer Book, and superfluous Ceremonies, Vestments attending it, (which give them offence, and may well be laid aside, if your Majesty and your approaching Parliament shall judge convenient) for our Churches future peace, union in Gods publick worship, pursuance of Your Majesties late most Gracious, Wise, Prudent, elegant Declaration to all Your Loyal Subjects of Your Kingdom of England and Dominion of Wales, concerning Ecclesiastical Affairs, which gave Life and Birth to this Publication.

**It is very observable, that albeit the Popes, Rome, and their Flatterers, hold themselves infallible in their Chair, and their Church, Councils inerrable yet they all accord, that their Publike Missals, Liturgies, though made, confirmed by their joynt advice with greatest care and diligence, are amendable, alterable upon just occasions.** Witness their late Council of Trents Decree for the correction, amendment of their formerly established Catechism, Missal, Breviary, and the subsequent emendations of the same, and institution of **A NEW MASSE BOOK,** Pope Pius the 5. with the advice of learned men expressed in his Bull dated at Rome July 1557. prefixed to *Missale Romanum, ex Decreto Sacrosancti Concilii Tridentini RESTITUTUM*; Pii 5. Pontificis Maximi jussu editum, printed at Rome the year 1570. enjoyned by that Bull, to be universally served, without any subsequent addition, alteration, mutation, under pain of his Papal indignation: notwithstanding by another Bull of his own, dated at Rome 17 December 1570. beginning with the

a Surin Concil.  
Tom. 1 p. 218;  
251, 381, 382.  
Tom. 2. p. 588.  
589. Tom. 4. p.  
P. 453.  
Bellarmine De  
Romano Pontif.  
et de Conciliis,  
l. 2. c. 2. Greg.  
de Valentia Com.  
Theolog. Tom. 3.  
p. 247. Dr. John  
Whites Way to  
the true Church  
Self. 17. p. 45.  
et Defence of  
the Way, c. 47,  
48,  
b Sessio 22. Decretum de observandis in Celebratione Missae.  
Surin Tom. 4.  
Concil. p. 962.

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memorable Clause; *c* For this purpose God hath anointed us with the oyl of gladness, and made us partakers of his Inheritance, that being called to his Priesthood like Aaron, we should not only wholesomely order those things which pertain to divine worship; but should also more wholesomely moderate those things which have been formerly enacted by us, and moreover alter and dispose of them, as upon serious consideration of things and persons, we discern to be wholesomely expedient in the Lord; He did (upon this account) by reason of some difficulties concerning the use of this New Missal, arising in the Kingdom of Spain, tendered by some Grave men sent to him from Philip their Catholike King, to which hee gave undoubted credit; Of his own meer motion, without the instance of any Petition tendered to him thereupon, out of his certain knowledge and plenitude of Apostolical power, think fit to reform several things in this New Missal, as to the Kingdoms of Spain, and alter, dispense with it in no lesse than 21. particulars (expressed in this Bull) notwithstanding all his former Bulls and Prohibitions to the contrary. After which Pope Gregory the 10, his immediate Successor, by another Bull (dated at Rome 30 Decemb. 1573.) to take away some other new scruples and differences about this Missal in the said Kingdoms of Spain (upon the motion of other Delegates sent thence from that same King Philip) granted several other dispensations and amendments of this Missal in sundry Particulars; comprised in his Bull; Notwithstand-

*c* Ad hoc nos Deus unxit oleo latitiae, ac hereditatis suae participes effecit, ut ad ipsum Sacerdotium vocati tanquam Aaron, non solum ea quae ad divinum cultum pertinent salubriter disponamus; Verum etiam ea quae aliquando per Nos statuta fuerant, salubrius moderemur, ac alias desuper disponamus, prout rerum & personarum qualitate pensata, conspicimus in Domino salubriter expedire.

ing

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*ing his Predecessors Letters, and all and singular clauses, prohibitions, and Decrees to the contrary; Which two Bulls of theirs, are printed before Missale Romanum, &c. Cum licentia & privilegio, Salmantica 1589. Some thirty year after Pope Clement the 8. observing divers Errors to be crept into this Missal of Pope Pius the 5. by the Trent Councils Decree; through the Printers Errors, and some alterations in the Epistles, Gospels, Psalms according to the vulgar Edition different from the Original Text, commanded his learned Cardinals to revise and correct this Missal according to the original copy of Pius Quintus:*

*d Verum in illo munere peragendo factum est, ut nonnulla ex diligenti librorum antiquorum collatione in meliorem formam redacta, & in regulis & rubricis aliqua uberius & clarius expressa, quæ tamen ex illorum principiis et fundamentis, quasi deducta, illorum sensum imitari potius & supplere, quàm aliquid novi afferre videantur: Missam itaque quod idem Pius 5. ediderat, sic RECOGNITUM in nostra Typographia quam emendatissimè imprimi, & ad communem utilitatem publicari iussimus.*

*which task they undertaking, put some things into better form in the Missal itself, and expressed some things more clearly and fully in the Rules and Rubricks; which being notwithstanding deduced from their principles and foundations, may seem rather to imitate and supply their sense, than to induce any innovation. Which being thus revised, amended, enlarged with new Masses for new canonized Saints, and proper Masses of Saints expressed at large for the easier benefit of those who celebrated them, he caused to be most exactly printed in the Vatican,*

*and published for the common good, in the year of our Lord 1604. as he declares in his Bull præfixed to this Missal dated at Rome the 7. of July the same year; with this additional Title; — Missale Romanum ex Decreto Sacro-sancti Concilii Tridentini Restitutum, Pii 5. Pont. Max. jussu editum: Clementis 8.*

*auctoritate*

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*authoritate* RECOGNITUM. ET CUM MIS-  
SIS NOVIS DE SANCTIS à Paulo 5. Gre-  
gorio 15. & S. D. N. Urbano 8. *ordinatis. Missa*  
*propria de Sanctis* OMNES AD LONGUM  
POSITÆ SUNT PRO FACILIORI CELE-  
BRANTIUM COMMODITATE.

If therefore the *Council of Trent* it self thought meet  
to reform the ancient *Roman Catechism* and *Missal*  
formerly established, \* *into which it confesseth, either*  
*by the vice of times, or unweariness or dishonesty of men,*  
*many things had crept, which were far from the dignity*  
*of so great a Sacrifice, and had need to be reformed, that*  
*due honour and worship to the glory of God and edifica-*  
*tion of faithfull people might be restored to it.* Yea, to  
set out a new *Mass-book* by authority of Pope *Pius*  
the 5. and this Pope, within few years after, held  
it necessary and expedient to make some alterati-  
ons, and dispencc with other things in it, relating  
to the Kingdoms and Church of *Spain*; and Pope  
*Gregory* the 13. within 3. years after, to dispencc  
with some other Formalities and Rubricks there-  
of upon the same reason: And Pope *Clement* the 8.  
(about 30. years after) held it necessary to revise  
the whole *Mass-book*, to correct the Printers errors,  
the *Mistranslations* of the Epistles, Gospels, Psalmes  
therein varying from the Original Text; and adde  
new *Rules, Rubricks* to it, explaining, supplying the  
defects of the former, together with *New Masses*,  
for *New Saints*, notwithstanding all former printed  
Bulls, Prohibitions, Decrees to the contrary,  
and the pretended Infallibility and Inerrability of  
their *Chairs, Church, Councils*; Then by the self-  
same

\* Sessio 22.

Decretum de ob-  
servandis et evi-  
tandis in celebra-  
tione Missæ.  
Sacrosancti Concilii  
Tridentini.  
Tom. 4. p. 961.



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same Presidents and better Reasons, Your Majesty, with advice of Your pious, learned Divines and Parliament, who have by *\* Law* established these Articles of our Churches Belief (to which all Bishops, Ministers have subscribed) *\* That (not only Popes, but) General Councils may erre, and sometimes have erred, even in things pertaining to God. That it is not necessary that Traditions and Ceremonies be in all places one, or utterly like, || FOR AT ALL TIMES THEY HAUE BEEN DIVERS, & MAY BE CHANGED ACCORDING TO THE DIVERSITY OF COUNTRIES, TIMES, & MENS MANNERS, so that nothing be ordain'd against Gods word. Every particular or National Church, hath authority to ordain, Change and abolish Ceremonies or Rites of the Church (and Liturgies too) ordained only by Mans Authority, so that all things be done to edifying; may with much more Justice, Piety, Prudence reform all errors, mistranslations of the Epistles, Gospels, Psalms, and obsolete or unfit expressions in the Book of Common Prayer, \* twice altered, reformed in som particulars, in few years after its first publication by authority, Acts of Parliament) yea, change, abolish such unnecessary Rites, Ceremonies attending it, which have given just offence, and occasioned much Schism, Dissention in our Church between the Protestant Members of it, as well of the Clergy as Laity, ever since its first establishment in the 3d. year of K. Edw. the 6. till this very day, and will do so in perpetuity, if not removed by your Majesties Piety and VVisdom, according to the purport of your late Incomparable Declaration*

\* 13 Eliz. c. 12

\* Article 2. 34

|| See Centur  
Magd. 2, 3, 4,  
5, 6, 7, 8, 9, 10,  
11, 12, P. 3, c.  
6. where this  
is proved at  
large.

\* 2 & 3 E. 6.

c. 1. 5 & 6 E. 6.

c. 1. 1 Eliz. c.

1.

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ration ( for which the whole House of Commons and all Your Protestant Subjects whom they represented, returned Your Majesty their most *cordial*, *publike Thanks* by their \* *Speakers* own mouth ) the blessed fruits whereof they all now hope and long to reap; not only without the least prejudice to our Religion, Church, and main Fabrick of the former *Liturgy*, but with great advantage to them all.

\* Novemb 9.  
1660.

It is a received Maxim among all Politicians, Artists, that no human Institutions, Laws, Inventions, Edifices are so absolutely exact, usefull, wholesom, necessary, but that they may upon just reasons of Policy, piety, sundry emergent occasions and necessities be amended, altered, with wisdom, honour, safety, and publike utility. Your Majesty since your most *happy miraculous restoration*, have with great prudence and glory, made some laudable alterations in Your *Royal Palaces, Walks, Parks*, of *Whitehall, Hampton-court*, and in *Westminster-Hall* itself, as well for *Conveniency* as *Delight* ( though very noble, usefull, compleat before ) without any prejudice to their *Structures, Foundations, Soile*: And those Bishops, Deans and Chapters who seem most opposite to the *least alterations* in our *publike Liturgy*, or *Ceremonies*, have yet very much altered, improved their *old Rents* ( and *Tenants* likewise ) to which they will not be confined by Your Majesties late *Declarations*, or *Commissions*: yea they daily violate and dispense with the very *Rubricks* in the *Common Prayer Book*, and several \* *Acts of Parl.* by selling *Licences to marry* to all sorts of people for *filthy lucre*, without asking the Banes three several

\* 2 & 3 E. 6.  
c. 1. 21. 5 & 6.  
E. 6. c. 1. 12.  
1 Eliz. c. 1.  
5 Eliz. c. 1.

†

*Sundays*

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*Sundayes or Holy dayes in time of Divine service, the people being present, after the accustomed manner; In reading the Epistle, Gospel, and second Service at the Communion Table when there is no Communion; and in not receiving the Communion in their Cathedral Churches every Sunday at the least, though they have no reasonable cause to the contrary, as the Rubricks en-joyne them. And may not your Sacred Majesty then with as much wisdom, honour, and all your Bishops and Cathedral Clergymen with farre more piety, justice, prudence, (in obedience to Your late Royal Declarations and Engagements to all Your Subjects) dispence with the Oath of Canonical Obedience, the use of Surplises, and other Ceremonies for which there is no Rubrick, Statute, or known Law of the Land; the reading of Psalms, Epistles, Gospels in the Church, according to the New Translation of Your Royal Grandfather of famous memory, KING JAMES; yea freely admit all able, godly Ministers ordained only by Presbyters during the late unhappy Differences and Confusions of Government, to Benefices, Fellowships, Lectures, Cures of Souls, without a Re-ordination by Bishops, as well as admit reclaimed Popish Priests ordained by Bishops in the Church of Rome, without the least opposition, contest, for future Peace, Amity, Unity between all Your Protestant Subjects of different perswasions in these dividing particulars? To facilitate, promote this much desired work, I have spent my few vacant Holy-day hours in compiling this seasonable, short, sober, pacific Examination, consisting principally of 4. Particulars (discussed in several Sections)*

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Sections) to wit; the Use, and Frequent Repetition of *Gloria Patri*; standing up at it, and at Gospels, Creeds, Wearing of Surplises, with other Pontifical & Sacerdotal vestments in the celebration of Divine Service and Sacraments; in the last wherof (because most peremptorily insisted on from pretended grounds of Scripture, Reason by many *Romanists*, and some *Protestant Prelates*, and \* *Divines*) I have most expiated, I hope, without the least offence to moderate sober Christians, or your *Sacred Majesty*, and good satisfaction to all judicious perusers.

Wee all use to alter the proportion, matter, quality, fashion, number of our *Garments*, *Attires*, according to the severall ages of our lives, the seasons of the year, the temper of the *Climates* where wee live, and extraordinary occasions of solemnity, joy, grief or humiliation; not only without offence to others, or prejudice to our healths, lives, but with much applause, and that for the necessary preservation both of health, life, and humane societie. The like wee doe in our corporal Food: Why may not wee then use the same Liberty (by your Majesties and your Parliaments publike Authority or Indulgence) in the controverted case of Ecclesiastical Garments, Ornaments, Food, now under publike consideration, provided alwayes they bee <sup>a</sup> decent, orderly, wholesom, and <sup>b</sup> not repugnant, but agreeable to the holy Scriptures?

If this poor *Mise*, (humbly presented to Your all-piercing favourable Eye, and *Gracious* acceptation, as a Monument of my bounden *Homage* to Your *Sacred Majesty*, at this most joyfull, triumphant Solemnity

\* *Peter Heylyn*,  
his History of the  
Reformation of  
the Church of  
England; p. 91,  
92, 93. History  
of Queen Mary,  
& Queen Elizabeth.  
p. 19, 60. 115,  
116, 131, 132, 1  
164, 165, 166, 1  
176;

<sup>a</sup> 1 Cor. 14. 40.  
<sup>b</sup> 1 say 8. 20.  
Lu. 16. 29. Gal.  
6. 4. 16.

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\* In the Second  
Part of my Sig-  
nal Loyalty &  
Devotion of  
Gods true Saints  
&c. to their So-  
veraigns. p.  
225, &c.

2 1 Tim. 6. 15.  
Rev. 17. 14. c.  
29, 16.

6 Ps. 21. 3.

2 1 Pet. 5. 4. c.  
1. 4.

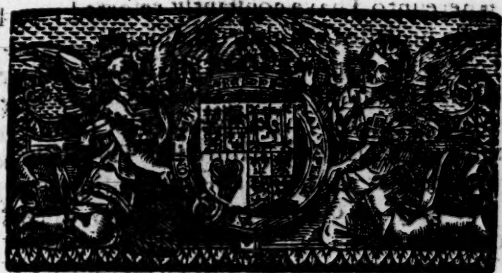
Solemnity of Your CORONATION, (the \* *Form*  
whereof I humbly dedicated and presented to Your  
Majesty soon after your Glorious return to Your  
Royal Pallace) shall contribute any assistance to  
the accomplishment of Your *Majesties healing, uni-*  
*ting Design of all disagreeing parties* in points of *Cere-*  
*mony, Liturgy, Worship,* (the only end of its Com-  
piling and publishing;) I shall heartily blesse God  
for its *good successe*, and alwayes continue my cordi-  
allest daily prayers to the ( *a* ) *King of Kings*, for  
Your *Majesties* long, most pious, just, peaceable,  
glorious reign over all your Dominions upon *Earth*,  
for the advancement of the true reformed Religion,  
the protection of all real, zealous Ministers, Pro-  
fessors of it, and all Your Subjects Tranquillity,  
Felicity: til You shall exchange that *fading* ( *b* ) *Crown*  
*of pure Gold*, ( which God himself hath now set upon  
upon Your *Anointed Head*, to the *unspeakable Joy*  
of all Your *Loyal Subjects*, maugre all Oppositions,  
Conspiracies of Men or Devils to prevent it, and  
that with greater *Magnificence, Splendor*, than  
any of Your *Royal Progenitors* have been crowned,  
which God grant You alwaies to wear with most  
transcendent Renown ) for an *eternal* ( *c* ) *Crown*  
*of Glory* in the highest Heavens, *which fadeth not away*.

Lincolnes Inne,  
Apr. 23. 1661.

Your MAJESTIES most humble,  
devoted Subject and Servant,

WILLIAM PRYNNE.





*A short, sober, pacifique Examination  
of some Exuberances in, and Ce-  
remonial Appurtenances to  
the Common-Prayer.*

**A**lthough I have in my judgement and pra-  
ctise alwayes approved the use of set-forms of  
publick Prayers, and Administration of the  
Sacraments in Churches; as warranted by  
(a) Scripture, the ancient Practise and  
(b) Liturgies of the Greek, Latine, Gothicke, Ethiopick,  
and other Churches (some whereof are spurious Impos-  
tures, others interlaced with modern Sophistications  
and Superstitions by Popish Innovators) and of all or  
most Churches at this day throughout the Christian  
world, whether Episcopall or Presbyterial, Papists  
or Protestants; and albeit I was never an Oppugner of,

a Num. 6. 22, 10  
27. Deut. 26. 13,  
14. 15. c. 33. 1, 20  
47. Ps. 92. Ps. 66.  
67, & 68, &  
78, & 79, & 90.  
Psalm 2. 17. Hos.  
14. 3, 3. Mat. 6.  
9, 10, &c. Lu.  
11. 1, 20 5. 1 Tim.  
2. 1, 2, 3.

b Liturgia S. S.  
Patrum, Liturgia

Basilii, Chrysostomi, Gregorii Theologi, Cyrilli Alexandrini, &c. Paris 1560. & August. Vind.  
1604. Liturgia Latinorum, Colon 1591. Antiquitates Liturgicae, Duaci 1605. Bibliotheca Patrum, T. 1.  
2. 3. & 15. Cassandri Liturgica.

c. Sec. 3, & 3 E. 6.  
c. 10. 3, & 4 E. 6.  
c. 10. 3, & 6 E. 6.  
c. 11. 1 E. 12. c.

2.  
d. Acts 15. 24, 27,  
a. d. c. 16. 4. 3.  
Eph. 6. 18. Phil. 4.  
4. 6. 1 Thes. 5. 17.  
See the several  
Offices, Hovers,  
Missals, Processi-  
onals, Lieurgies,  
Books of Devoti-  
on, in ancient or  
present use among  
the Papists; 3, & 4  
E. 3. c. 10. Officium  
beatae Mariae se-  
cundum usum Sa-  
ram; secundum  
usum Bangor; se-  
cundum usum  
Walsingham, Lin-  
coln, used in Eng-  
land; 2, & 3 E. 6.  
c. 1. The divers  
formes of Lieur-  
gies and Admini-  
strations used in  
the Protestant  
Churches of Eng-  
land, Scotland,  
France, Germany,  
Helvetia, Den-  
mark, and in the  
Greek, Rus-  
sian, Ethiopian  
Churches.  
c. Ephes. 6. 18.  
c. 3. 14, 20 22.  
Rom. 15. 30, 31.  
Phil. 1. 4, 9, 10,  
11.

f. In their Books  
prefixed to Missale  
Romanum, Psalm.  
1588. and  
Answ. 1630.

or Separatist from the Book of Common-Prayer, and admini-  
stration of the Sacraments, established in the Church of Eng-  
land, whereunto I have constantly resorted; yet I must  
ingeniously profess I am clear of opinion,

1. That a set standing form of Common-Prayer and  
Sacramental Administrations, is not absolutely necessary  
for the being, though (c) convenient for the well-being,  
and unity of a National Church. Therefore not to  
be prescribed as a thing of absolute indispensable neces-  
sity; but only of conveniency, decency, as tending to  
publick unity.

2. That there are and may be (d) several set-forms of  
publick, as well as of private Prayers and Devotions, u-  
sed in several Provinces, Kingdoms, National Chur-  
ches, and that all Churches, Nations are no more  
obliged to use one form of publick Prayer and Admini-  
stration of Sacraments, than all private Christians are  
to use the self-same form of Private Prayers in their se-  
veral Families, Closets, or one kind of Grace before  
and after meat: but are all left at liberty to embrace  
or establish what forms they deem most beneficial for  
the Peoples spiritual edification, best conducing to their  
salvation, and union in Gods publick worship.

3. That no one form of publick Liturgy is so com-  
pleat, exact, or unalterable, but that upon grounds of Pi-  
ety, Prudence, and sundry emergent occasions, it may be  
altered, (e) varied, amended, or totally set aside; and a  
new form of Common-Prayer established in its stead; (as  
(f) Pope Pius the 5. and Clement the 8. acknowledge) being  
only of human and Ecclesiastical, not Divine institution.

4. That the prescription or use of set-forms of pub-  
lick Prayers ought not to suppress, discontinue, inter-  
rupt, or disparage the exercise of the gift or grace of  
conceived, extemporary Prayers or Thanksgivings by  
Ministers and other Christians in publick or private up-  
on ordinary or extraordinary occasions; nor yet to hin-  
der or disturb the constant preaching of the Word in sea-  
son, and out of season; as is evident by the whole Book

of Psalms, the (g) special Prayers and Thanksgivings of Moses, David, Solomon, Nehemiah, Ezra, Hezekiah, Daniel, Jeremiah, in the old, and of (h) Christ and his Apostles, recorded in the New Testament; being all compiled and used upon extraordinary occasions; the (i) publick Prayers in the Primitive Church never secluded or diminished the use of private conceived prayers or preachings; Therefore they should not do it now.

Acts 1. 14, 24. C. 3. 1. C. 4. 24, to 31. C. 8. 22 C. 10. 1, 9. C. 12. 5. C. 13. 3. C. 14. 23. C. 16. 23. C. 17. 34. C. 18. 8. Rom. 1. 8, 9, 10. C. 8. 26. C. 15. 30, 31. C. 16. 24, 25. &c. 1 Cor. 14. 15. Eph. 1. 16, 17, &c. C. 3. 13, to 21. C. 6. 18. Phil. 1. 4, 9, 10, 11. Col. 1. 3, 9, 10, &c. 1 Thel. 1. 3. C. 5. 17. 2 Thel. 2. 16, 17. C. 3. 1, 2. 1 Tim. 2. 1, 2. C. 5. 5. Philemon 4. 24. Rev. 5. 8, 9, 3, 4. Jude 20. 1 Acts 2. 42, 46. C. 4. 1, 2, 18, 19, 20. C. 5. 19, 20, 21, 28, 29, 42. C. 20. 30. 31. C. 19. 8, 9, 10. C. 28. 30, 31. Rom. 15. 19, 20. Luke 21. 36, 37, 38. Justin. Martyr, & Tertula in Apologia.

g 1 Chr. 6. e. 30, 5, to 14. c. 32, 34. c. 33. 12. Ezra 7. 27. c. 9. 6, &c. Neh. 1. 4, to 11. c. 9. through-out. Esh. 4. Dan. 9. 3, &c. Joel 2. 9, to 18. Hol. 14. 2. Lu. 11. 1, 2, 3. Mat. 14. 23. John 26. 39. John 17. 9, &c.

5. That the bare-reading or chanting of Common-Prayers in the Church ( which every Parish-Clerk, Chorister, Singing-man, Scholar, or Parishioner who can read, may and can perform as well as any Archbishop, Bishop, Dean, Prebend, or Minister;) and wearing of Canonical Vestments is no principal part of a Bishops or Ministers Duty, as many now of late suppose it: but only the (a) constant, frequent preaching of the Gospel, and administration of the Sacraments; wherein too many Bishops and Ministers are over-negligent, as if it were the least part of their Function; whereas their Ministerial and Episcopal Office consists principally therein; as is evident by Christs own first and last Missions of, and charges to his Disciples, Go ye into all the world and preach the Gospel to every Creature, Teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded y. u. By (b) Christs and his (c) Apostles daily constant preaching the Gospel publickly, and from House to House, in all places where they came, without intermission. By Pauls asseverations, (d) Christ sent me not to baptise, (that is principally, or in the first place, nor yet to read, or chant Common-Prayer in a Cathedral Tone ) but

a Mat. 10. 7. c. 28. 19, 20. Mar. 16. 15. b Mat. 26. 35. Mar. 14. 49. Lu. 19. 47. c. 22. 52. Pl. 63. 11. Lu. 4. 18, 19, 31, 43, 44. c Acts 2. 46, 47. C. 4. 1, &c. C. 5. 42. C. 16. 5. c. 17. 11, 17. C. 19. 9, 10. C. 20. 18, 19, 20, 31. Rom. 1. 15, 16, 17. c. 15. 19, to 28. c. 16. 25. 2 Cor. 11. 28. 1 Cor. 9. 13, to 17. Heb. 3. 11. d 1 Cor. 1. 17. c. 9. 16.

<sup>a</sup> See Bishop Downhams Consecration Sermon; Bishop Halls Remonstrance, & Divine Right of Episcopacy; Mr. Sudburies; Mr. Sandcrofts, and Dr. Allestrees Sermons at the last Consecrations of Bishops, 1660. <sup>b</sup> 1 Tim. 4. 1, 2, 3. fully refused in my Unbishopsing of Timothy and Titus

<sup>c</sup> Acts 20. 28, 30, 31.

<sup>d</sup> Sessio 24. Decr. de Reformatione, cap. 4. Surius Concil. Tom. 4. P. 976, 97.

<sup>e</sup> Sermo 10. De Observantia Sabbari.

to preach the Gospel. For though I preach the Gospel, yet I have nothing to glory of, for necessity is laid upon me, yea, ~~What~~ is unto me if I preach not the Gospel; And that dreadful injunction of God himself by Paul to Timothy, (whom our (a) Bishops and their Chaplains, as well in their late as former Consecration Sermons and Discourses, will needs make to be a Diocesan Bishop or Metropolitan by Divine institution, upon whom they found their Episcopacy, and therefore must be equally lyable to this injunction, as well as Timothy) (b) I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom, preach the Word; be instant in season, out of season, rebuke, reprove, exhort with all long-suffering and doctrine, Do the work of an Evangelist, make full proof of thy Ministry. Thus seconded by his Charge to the Bishops of Ephesus, (c) Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you Bishops, to feed the Church of God (by teaching publicly, and from House to House) which he hath purchased with his own blood. The due consideration whereof should terrifie and amaze all Non-preaching, or Rare-preaching Bishops and Ministers, who by their Curates or Choristers read or sing Common-Prayers once or twice every day or Lords day at the least, and yet seldom personally preach the Gospel to their People once a Month, Quarter, Year; yea cry up Common-Prayers to suppress frequent constant preachings; when as the (d) Council of Trent it self resolves, That preaching of Gods word is the principal part of a Bishops Office, and belongeth chiefly to Bishops; Whereupon it enjoyns them, and the Parish-Priests throughout their Diocese, to preach every Lords day, and Holy day, and in the time of Fastis, Lent, and Advent, to preach the word of God daily, or at least thrice a week, and at all other times whenever it may be opportunely done, for the salvation of this people, whom they are diligently to admonish, that they repair to the Church to hear Gods word, when ever they can conveniently do it. Yea (e) Bernardinus Senensis, a famous Popish Fryer, is not afraid to assert, That

That the People are more obliged to hear, and Priests to preach the word of God, than to hear or say Masse; and that experience manifests, that the People will incomparably suffer more prejudice both in faith and manners, and grow more void of the fear, love, knowledge of God, and veneration of the Sacraments, and more over-grown with the stench and horror of finnes, by the want of preaching, than by the want of Masse and Common-Prayer; concluding, *Sic utique est populus sine divino verbo licet etiam Misse frequententur, sicut mundus sine sole*, That the People without the preaching of Gods word, although they frequent Masse and Common-Prayers, will be but like the World without the Sun. And therefore all our Bishops, Ministers should much more diligently presse and apply themselves to the diligent frequent preaching, and all People to the assiduous hearing of Gods word, than to the reading or hearing of Common-Prayers, which too many esteem the principal means to instruct and save their Souls, and more necessary than preaching of the Gospel of Christ, though [a] the Power of God unto salvation, and principle means of faith, of converting and saving the Souls of those who believe it.

a Rom. 1. 16,  
17-c 10. 13,  
14, 15. 1 Cor.  
1. 16, 17, 21.

6. That there are somethings in the Book of Common-Prayer very necessary and fit to be amended; As 1. the mis-recital of *Ezech. 18. 21, 22.* in the very beginning of the Book, which many much abuse, to the deferring of their repentance. 2ly. The continuance of the old English Translations of the Psalmes, Epistles, Gospels, and other Texts of Scripture, according to the Versions of Mr. Tyndal, Thomas Matthews, and Mr. Coverdale, which are not so exact, so agreeable with the Original, and Dialect of this Age, as the more compleat, refined Translation made by King James his Command, now only read and used in our Churches, and most private Families: Therefore most fit to be used, and henceforth inserted into the Common-Prayer-book, to take away all former controversies and exceptions against the old Translation, as well by Mr. Thomas Cartwright, the Lincoln-shire-Ministers, the Assembly of Perth, and others heretofore,



<sup>a</sup> His Necessity of  
Reformation of  
the Publike Wor-  
ship, Rites, Cere-  
monies, London

1660:

ἐν τῷ ὀνόματι

Ἰησοῦ παντο-

κράτου καὶ

ἐν ὀνόματι Ἰη-  
σοῦ παντοκρά-

του.

and of (a) Dr. Cornelius Burgesse, with sundry more of late times; especially against that of Psal. 105. v. 28. (occasioned by the Printers omission of one syllable, to wit, obedient, for disobedient,) not the Translators. Only I shall observe, that the old Translation of Phil. 2. 10. in the Epistle for Palm-Sunday; according to the Greek Original, all Latin translations but one, all English Versions whatsoever but the Geneva, and that of King James, (which ought to be amended in this particular) truly rendred the words, *That IN (not AT) the Name of Jesus every knee be bowed, or should bow* (in the passive, not active verbe and sense) of things in heaven, and things in earth, and things under the earth, &c. till corrupted and turned into *AT (not IN) the name of Jesus every knee should bow, &c.* in the active, not passive signification, by Dr. Cosins, about 25. years past: expressly against the Original, the Latin, and most other translations whatsoever, the old English translations of Trevisa, Tyndall, Matthews, Coverdale, the Bishops Bible, Dr. Fulke, Mr. Cartwright, the Epistles and Gospels printed in English at Paris, Anno 1558. yea against the very sense and scope of the Text it self, and our English dialect; ἐν τῷ ὀνόματι, *In Nomine, &c.* being never rendred or translated *At*, but *IN the name* alone, in all Texts, Liturgies, Collects, Writs, Warrants, Histories, Authors whatsoever; and the phrase *At the name*, never heard of, read, used in any English, Latin, Greek, Hebrew, Syriack, Arabick, French, Spanish, Italian, German, Slavonian, or other Writer whatsoever, but only in this text; and all to justify the Ceremonie of bowing the head, and putting off the hat at the sound, or hearing of the name Jesus: first introduced and prescribed by Pope Gregory the 10. about the year of Christ 1272. at the reading of the Gospel only; after that enjoyned by other Popes, Popish Canons, Decrees and Masse-books, with indulgences annexed for the users thereof to induce them thereunto; though never intended nor prescribed by this text, nor practised in the Primitive Church for above 1200 years space, nor in the Reformed

Reformed Churches abroad, nor enjoyed by the Common-Prayer-book, or any Injunctions or Canons of our Church confirmed by Parliament, to make them valid, as I have [a] elsewhere proved at large.

Jesus, *Lame Giles* his Haltings, Certain *Quæres* propounded to the Name of Jesus, Anno 1636. *Canteburies Doome*, p. 64.

In the Appendix to my Anti-*arminianism*, concerning bowing at the name of the bowers at the

3ly. The frequent repetition of the *Lords Prayer*, purposefully instituted, prescribed to prevent much babbling, and vain repetitions in prayer, (in [b] use only among the beatens, who thought they should be heard for their much speaking) expressly prohibited by our Saviour, Mat. 6. 7, to 16. and by Eccles. 5. 1, 2. Prov. 10. 19. Which Repetitions seem to countenance the [c] *Papists vain Battologies* and abuse of the *Lords Prayer* in their *Missals*, *Offices*, *Rosaries*, *Psalters*, *Beads*, by many successive rehearsals thereof, against the expresse command and institution of Christ.

b. Kings 18. 26, 27, 28. See Ecclesiasticus 7. 4.

c See my Pleasant purge for a Roman-Catholic.

4ly. The often rehearsals of *Good Lord deliver us*; *We beseech thee to hear us good Lord*, by all the People in the reading of the *Letany*: Which *Antiphonies* and *Responsals* between Minister, Clerk and People (except [d] *Amen* at the close of every Prayer) have no precept nor precedent in Scripture or solid Antiquity, but only in *Papish Missals*, *Pontificals*, *Offices*, *Processionals*, *Ceremonials*, *Psalters*, *Primers*.

d Deut. 27. 15. 1 Chron. 16. 36. Neh. 5. 13 c. 8. 6 Psal. 41. 13. Ps. 72. 19. Ps. 89. 13. Ps. 106. 48. Rom. 1. 25. Mat. 6. 13. 1 Cor. 14. 16. Phil. 4. 20. 1 Tim. 1. 17. Rev. 5. 14 c. 7. 12. c. 19. 4.

I shall not at all insist upon kneeling at the *Sacrament*, the *Crosse* in *Baptism*, the *Ring* in *Marriage*, for which there is neither command nor example in Scripture or the *Primitive Church* next after the *Apostles*, which *Mr. Cartwright*, *Mr. Knewstubs*, the *Lincolnshire Ministers*, *Mr. Parker*, *Mr. Paybody*, *Doctor Burgesse*, *Archbishop Whitgift*, *Master Hooker*, *Doctor Prideaux*, and sundry others have at large debated, *pro & contra*, and may be omitted, or left arbitrary to all; but only confine my self to some few Particulars, which others have but slightly touched, not satisfactorily discussed.

## S E C T. I.

*Of the frequent Repetition of Glory be to the Father, &c. at the end of every Psalm, and in the midst or end of some Prayers, Canticles, Songs, Scriptures, to which God never annexed it; and at the close of Athanasius his Creed.*

**T**He first thing I shall here examine, is the reasonableness and Grounds of this Rubrick in the beginning of the Book of Common-Prayer, *At the end of every Psalm throughout the year; and likewise at the end of Benedictus, Benedicite, Magnificat, Nunc Dimittis, (and after O Lord make haste to help us, Quicumque vult, O Lord arise help us, and deliver us for thy name sake, the Psalm for the Churching of Women &c.) Glory be to the Father, and to the Sonne, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be world without end. Amen.* Which is repeated (especially where the Psalmes are short) six or seven times one after another every Morning, and as oft at Evening Prayer; and that by way of *Antiphony* and *Responsals* both by the Minister, Clerk and People, though the Rubrick prescribe it not, but only orders the Priest to say it, without the People or Clerk.

This Rubrick and practise seems very needlesse, superfluous, unreasonable, offensive, unlawfull, and fit to be redressed, to many judicious, conscientious, sober Christians who resort to Common-Prayers, as well as to Seperatists from them, upon these ensuing considerations.

1. God himself never prescribed nor annexed this form

form of *Doxologie*, nor annexed it to the end of any one Psalm, much less of every parcel of Scripture, Song or Canticle, to which the Rubrick, and Common-Prayer-book inseparably annex it, when read in Churches Morning or Evening all the year long without omission or intermission; which seems to many to be an Addition to Gods sacred Word (of which the ignorant Vulgar, and ignorant Priests repute it a Part, as they do the postscripts to Pauls Epistles) expressly prohibited by God himself, Deut. 4. 2. c. 12. 32. Josh. 1. 7. Prov. 30. 6. Rev. 2. 18. *Ye shall not add to the Word which I command you, nor diminish from it, that you may keep the commandment of the Lord your God. Adde thou not unto his Words, lest he reprove thee, and thou be found a lyer. If any man shall adde unto these things, God shall adde unto him the Plagues which are written in this Book. Yea, a making of our selves wiser than the* \* *only wise God, who would have added Glory be to the Father, &c. to the end of every Psalm, Song, Scripture, had he reputed it necessary or expedient for us to use and repeat it, when they are publicly read in the time of his solemne worship.*

\* 1 Tim. 1. 17.

e De Divinis  
Officiis, c. 39.  
40. Deinde im-  
ponitur Gloria

Patri, & Filio,  
& Spiritui san-  
cto. *Qua ver-  
ba ad divisionem  
Psalmorum, qui  
prius indifferen-*

*ter canebantur.*  
B. Hieronimus,  
Damaso Papa  
Petente, compo-  
suit. Sed cum  
nequaquam id  
sufficeret, pra-  
dicto Apostolico  
suggerente, addi-

dit adhuc, sicut  
erat in principio,  
&c. et hoc ad  
nuntium Diaconi  
dicit Cantor.

f Flores Hist. for.  
An. 376. p. 139.

2. It seems to be a mere humane-invented will-worship and tradition, never particularly prescribed nor required in any part or text of Scripture, in regard of manner, form, or frequent usage; and so condemned by Matth. 15. 9. *In vain do they worship me, teaching for doctrines the commandments of men.* Isay 1. 12, 13. *Who hath required this at your hands? Bring no more vain Oblations, I am weary of them.* Col. 2. 20, 22, 23. *Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to Ordinances, after the rudiments and doctrines of men; which things have indeed a shew of wisdom in will-worship, and humility.*

3. It was never thus used by Gods people in any parts of his publick worship in the Old, or New Testament, nor by any of the Apostles, Primitive Churches, Bishops, or Christians for above 300. years after Christ; Therefore not just to be so peremptorily enjoyned or practised now. [e] *Alcuinus*, [f] *Mat. Westminster*, Mr.

C

[g.] Fox

<sup>a</sup> *Alls and Monuments*, vol. 3.

<sup>p</sup> 11.

<sup>b</sup> *Bellarmin de Messal.* 2. c. 16.

<sup>i</sup> *Ecclesiastical Polity*, l. 5.

sect. 42.

<sup>k</sup> *Exposition of the Liturgy in his Works*, p. 7.

<sup>l</sup> *Decreta Eccles. Gall.* l. 1.

<sup>m</sup> *Tit. 7.* cap. 7, 8.

<sup>n</sup> *Jer. 6.* 16.

<sup>o</sup> *John 2. 7.*

*Matthew 19. 8.*

*Lu. 5. 39.*

<sup>p</sup> *De Praescriptionibus, advers. hereticos.*

[g] Fox, [h] others relate; and Mr. [i] Hooker, Dr. [k] Boyes confess 'Pope Damasus in the year of our Lord 376. (or 'St. Jerom at his request, as some fable) was the first who introduced Glory be to the Father, and to the Son, and to the Holy Ghost; appointing it to be repeated in the Church at the end of the Psalmes. And [l] Laurentius Boetius informs us; That as it was in the beginning, is now, and ever shall be, &c. was added to Gloria Patri long after, by the 2. Provincial Council of Vasio in France, in the year of Christ 450. not before; Seeing then God himself commands us, [m] To stand in the wayes, and ask for the old Pathes, where is the good way and walk therein, and ye shall find rest for your Souls; And to keep the old Commandment, even the Word which we have heard from the beginning; And [n] Tertullian assures us, *Illud verius quod antiquius*; We ought not to follow this Innovation so long after the Apostles time, introduced by a Popes authority.

4. It was first inserted into, and prescribed to be used in and by Popish Missals, and Mass-books after every Psalm, Hymne, Prayer, in the self-same manner as it is in the Common Prayer-book, into which it was originally transplanted out of these \* *Romish Missals*, as is evidenced by *Officinarum, & Processionale secundum usum Sarum, Missale Romanum*, ex Decreto sancti Concilii Tridentini restitutum, Pii 5. Pontificis Max. iussu editum. Salmanticae 1588. *Rubricae Generales Missalis, Missale Romanum, Clementis 8. auctoritate recognitum.* Antuerpiae 1630. & \* *Ackinns; Pontificale & Cerimoniale Romanum.*

5. The frequent use and repetition of it after every Psalm, Hymn, some Prayers, Creeds, at least 8. or 9. times every Morning prayer, seems to be a vain babbling and repetition, prohibited by Eccles. 5. 1, 2. Prov. 10. 19. and Matth. 8. 6, 7, 8. And an imitation, if not justification of the Papists use of the Ave Mary after every Pater noster, which they have annexed to the Lords Prayer, as well as Gloria Patri to the end of every Psalm and sacred Hymne, with an addition to the Ave Maria it self; which makes

\* See *Ordo Romanus Antiquus de Divinis Officiis*, Bibl. Patr. Tom. 8. p. 392, &c.

\* *De Divinis Officiis*, c. 39, 40.



makes it a (o) Prayer to her; when as in it self it is but a bare salutation, and prayer for her.

6. This daily use and frequent repetition of *Gloria Patri*, &c. is a mere unnecessary superfluity & exuberancy which may well be spared: for if it were originally introduced and still continued in the Church only as a paraphrastical exposition of Ro. 11. 36. 10. \* manifest our sound judgment concerning the sacred Trinity against the *Arrians*; as (p) Mr. Hooker, (q) Dr. Boyes, and other Patrons of it affirm. And if, As it was in the beginning, &c. was superadded thereunto by the 2. Provincial Council of Vasio, and yet continued, by reason of the incredulity and craft of Hereticks, who blasphemously affirmed, *Dei filium non semper cum Patre fuisse*, sed a tempore capisse; That the Son of God was not alwayes with the Father, but to have his beginning from Time; as this Council and (r) Beccellus assure us; It is then humbly submitted to the judgement of all impartial Christians who acknowledge, glorifie, and worship the Trinity in unity. and believe the eternity of our Saviours generation: Whether the single rehearsal of one or more of these sacred Texts of Scripture at the beginning, middle, or end of Morning or Evening Prayer, viz. 1 John 5. 7. There are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one. Mat. 28. 19. All power is given unto me both in Heaven and Earth; Go therefore and teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost. Rev. 4. 8. Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come. John 1. 1, 2. In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. Heb. 13. 8. Jesus Christ, yesterday, and to day, and the same for ever. Rev. 1. 8 I am Alpha and Omega, the beginning and the ending saith the Lord, which is, which was, and which is to come. Rom. 9. 5. Christ, who is over all, God blessed for ever. Amen. Prov. 8. 22, 23. The Lord possessed me in the beginning of his way, before his works

\* See my pleasant purge for a Roman Catholic.

\* See Basil. Epist. 78. Theodoret Eccles. Hist. l. 2. c. 24. Sozomen, l. 4 c. 19. p Ecclesiastical Polity, l. 5. sect. 41.  
q In his works, London 1622. p. 7.  
r Decreta Ecclesie, Gal. l. 1. Tit. 7. c. 7, 8.

of old : I was set up from everlasting, from the beginning, or ever the earth was: When there were no depths, I was brought forth ; before the Hills was I brought forth, &c. When he appointed the Foundations of the earth, then I was by him, as one brought up with him, I was daily his delight, rejoycing alwayes before him.' Whether these Texts rehearsal would not far more clearly, satisfactorily manifest, testifie our judgement concerning the right worship, eternal being, generation, and Deity of Christ, than this invention and frequent repetition of *Glory be to the Father, &c.* being no Canonical Scripture as these Texts are, and a mere humane invention? (wherein the \* first inventors were much divided among themselves.) Besides, the soundnesse of our Faith in the blessed Trinity, and our Saviours eternal Generation, is more fully, clearly expressed every Morning and Evening Prayer, by the rehearsal of the Apostles, the *Nicene, Athanasius* Creeds, inserted into the Common-Prayer-book, by the very beginning of the Letany read every Lordsday, Friday and Wednesday; by the form of Baptism constantly used every day in great Parishes, and by the Psalmis, Lessons, Collect, Epistle and Gospel on *Trinity Sunday*, than by *Gloria Patri, &c.* Therefore it may very well be spared as a needlesse superfluity in our Church.

\* *Leontius Antiochia Episcopus cum Cleum et etiam Laicorum multitudinem in duas partes divisam cerneret, et alteram quo laudes Filii magis celebrarent hanc conjunctionem, et, exhibere : alteram autem hanc praepositionem, Per in eodem ponere, et cum ad Spiritum Sanctum venturum esset, praepositionem In ad-jicere, ( viz. Gloria Patri per filium, in Spiritu sancto ) ipse totam glorificationem recitavit secum recitavit, adeo ut qui propè eum erant, solum hanc particulam, In saecula saeculorum, audirent, Theodoret Escles. Hist. l. 2. c. 24. Sozomen. l. 4. c. 19.*

7. This Addition to *Gloria Patri* by the Council of *Uffo*, As it was in the beginning, is now, and ever shall be, world without end. Amen. on purpose to expresse the eternal being and generation of Christ, and refute those Heretiques who denyed it, if judiciously examined, is very defective in it self, and incongruously annexed to *Glory be to the Father*. For 1. there is no mention at all of Christ, not one syllable in it concerning his eternal generation, as there is in *Prov. 8. John 1.* and other fore-cited Texts. 2ly. It seems clearly to exclude Christ, and to relate to something else; As IT (not Christ) was in the beginning is now, and ever shall be, imports. 3ly. Christs eternal generation in the beginning, cannot properly be said, is now, and ever shall be world without end, without some incongruity

incongruity and contradiction. 4ly. As it is coupled with the precedent clause, *Glory be to the Father, and to the Son, and to the Holy Ghost*, it must necessarily relate to the three Persons alike, & not to Christ alone, much lesse to his eternal Generation, of which there is no mention in the first clause. For since the *Father* and the *Holy Ghost* are not *begotten*, but only the *Son*; and this Clause refers to the *Father* and *Holy Ghost* as much as to the *Son*; it cannot peculiarly express or declare the eternal Generation of the *Son*, but rather the eternal being and immutability of the *Father*, *Son*, and *Holy Ghost*, in a true Gramatical and Logical construction. 5ly. Any Heretique may easily evade this Clause by applying it only to the *Father* who is first, or to the *Holy*, last mentioned in *Gloria Patri*, and not to the *Son*. 6ly. The illiterate Vulgar, yea Ignorant reading Priests, Vicars, Atheists, do no wayes understand it of the *Sons* eternal being and Generation, but rather in a litteral and quite other sence, than the Original Contrivers of it intended, even according the sence and language of those Atheistical Scoffers prophcyed of by *St. Peter* in these last dayes, (who hold the World to be eternal, and to have no end, contrary to *Psalm*. 102. 25, 26, 27. *Hebr.* 1. 10, 11, 12. *Isay* 34. 4. *Mar.* 13. 19, 40, 49. c. 34. 3, &c. 1 *Pet.* 4. 7. 2 *Pet.* 5. 6, to 14. *Rev.* 6. 12, 13.) saying, *Where is the promise of Christs coming (to judgement) for since the Fathers fell asleep ALL THINGS CONTINUE AS THEY WERE FROM THE BEGINNING*; and do so now, and ever shall do world without end; whose Atheistical Scoff and Opinion these words do more serve to justifie and corroborate, than the eternal Generation of our Saviour; Therefore not fit to be still continued in our Church now there are so many Atheists prophane Scoffers and Deriders of Christs second comming, and the worlds approaching Dissolution, whom *Peter* largely refutes, 2 *Pet.* 3. 6, to 14.

8. If the use of *Gloria Patri*, &c. was first instituted and inserted into publick Liturgies (as some conceive)

\* See *Basilii E. pist.* 78. *Theodoret Eccles. Hist.* l. 2. c. 24. *Sozomen* l. 4 c. 19. *Hookers Ecclesiastical Polity* l. 5. Sect. 42.

to render Glory and Praise to God, and the Trinity in Unity; no doubt this may be far better, and more effectually performed without the least exception, by the recital of the Song of the Angels and Heavenly host, at our Saviours Nativity, Luke 2. 14. and that of Luke 19. 38. Glory to God in the highest, &c. (inserted into the Common-Prayer, and repeated at every Celebration of the Lords Supper, with some additions of like nature) prescribed to be used in Churches and Liturgies by \*Pope Telesphorus, in the year 139. long before the invention or prescription of Gloria Patri, by Pope Damasus. Of Rom. 11. 36. Of him, and through him, and for him are all things, to him be glory for ever Amen, of which Doctor Boyes and others make Glory be to the Father, &c. a mere Paraphrastical Exposition, Gal. 1. 4, 5. According to the will of God, and our Father, to whom be glory for ever and ever Amen. 1 Tim. 1. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever Amen. 2 Tim. 4. 18. And the Lord shall deliver me from every evil work, and will preserve me unto his Heavenly Kingdom, to whom be glory for ever and ever Amen. Heb. 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, &c. make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever Amen. Rom. 16. 27. To God only wise, be glory through Jesus Christ for ever, Amen. 1 Pet. 5. 10, 11. But the God of all grace, who hath called us into his eternal glory through Jesus Christ, make you perfect, stablish, strengthen, settle you; To him be glory and dominion for ever and ever Amen. Rev. 4. 9, 10, 11. c. 5. 12, 13, 14. And when those Beasts give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever, the 24. Elders fall down (not stand up) before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. And I heard the

\* Surinus Conciliorum, Tom. 1. p. 185. Honorius Augustodunensis Gemma Anima, l. 1. c. 93. Gratianus De Consecrat. distinct. 2. & distinct. 4. cap. Statuimus. Th. Waldensis. Tom. 3. Tit. 4. c. 31. sect. 7. Gulielmus Durantus Rationale Divinorum l. 3. Fox AAs and Monuments, vol. 3 p. 7. & Misale Romanum.

the voyce of many Angels round about the Throne, and the Beastes and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voyce, *Worthy is the Lambe that was slain to receive power, and wisdom, and riches, and honour, and glory, and blessing.* And every Creature which is in heaven, and under the earth, and such as are in the Sea, and all that are in them, heard I, saying, *Blessing, honour, glory and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever; And the four Beasts said, Amen.* Rev. 7. 9, 10, 11, 12. After this I beheld, and lo, a great multitude which no man could number of all Nations, and kinreds of people and tongues stood before the Throne, and before the Lamb clothed with white robes, and palmes in their hands; and cryed with a loud voyce, saying, *Salvation to our God which sitteth upon the Throne, and unto the Lamb; And all the Angels stood round about the Throne, &c. and fell before the Throne on their faces, (not stood up) and worshipped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.* The reading or reciting of one or more of these Canonical Doxologies at the beginning, middle, or end of Morning or Evening Prayers, would certainly be more Canonical, expedient, usefull in and to our Churches, and lesse subject to exceptions, than this frequent Repetition of *Gloria Patri*, &c. a mere superfluous humane invention and tradition, which ought to give place to these forecited sacred Texts.

ply. The annexing of *Gloria Patri* to, and repetition of it at the end of every Psalm, is either incongruous, impertinent, or superfluous at the best. The greatest part of the Psalms are either Supplications, Intercessions, Prayers, Exhortations, Imprecations, Lamentations, Instructions, admonitions, or penitential Confessions of Sin, and Gods judgements inflicted for the same; and to repeat *Glory be to the Father, &c.* at such Psalms cloze, seems to considerate Christians a great Incongruity, impertinency, and



\* *Ceremoniale Episcoporum*, Parisiis 1633. l. i. c. 28. p. 140. and absurdity; especially when \* sung with Organs and the Quire in Cathedrals, as *Ceremoniale Romanum* requires it. Compare this Doxalogy with the last Verses of *Psal.* 1. 6. 9. 10. 12. 14. 15. 19. 20. 22. 25. 31. 33. 36. 38. 39. 40. 46. 47. 49. 51. 55. 70. 76. 78. 80. 81, &c. and you shall at first discern how little coherence, harmony there is between them. The residue of the Psalms are for the most part gratulatory, consisting of Prayses, Thankgivings, and Gratifications to God for his Spiritual, Temporal, and eternal Mercies & Deliverances; concluding with || Praise ye the Lord, or beginning with it: and to annex *Gloria Patri* to them, is either a mere unnecessary superfluity or Tautology, an adding of Water to the Ocean, and of human inventions to Divine Thankgivings.

|| *Psal.* 7. 17. *Pf.* 9. 1. *Pf.* 30. 12. *Psal.* 33. 1. & 34. 1. & 42. 11. & 43. 5. & 45. 17. *Pf.* 47. 1 & 59. 17. *Psal.* 75. 1. & 66. 1, 2, 20. *Pf.* 68. 35. & 72. 18, 19, & 75. 1. & 89. 52. & 97. 12. & 100. 1. 103. 1, 2, 21, 22. *Pf.* 104. 1, 25. *Pf.* 105. 1. 45. *Pf.* 106. 1. 48. *Pf.* 107. 1. *Pf.* 111. 1. & 112. 1, 9. *Pf.* 115. 5. 18. *Pf.* 116. 19. *Pf.* 117. 1, 2. *Pf.* 118. 1, 29. *Pf.* 135. 2. 19, 20, 21. *Pf.* 145, 10. *Psal.* 150.

a See *Bibliotheca Patrum*, col. Agrip. 1618. Tom. 12. p. 1034. G. 1050, 1051.

b *Ritus Ce-  
brandi Missam  
& Missa pro  
Defunctis.*

c *Hi Psalmi sub  
una Gloria Pa-  
tri canuntur,  
quia iusti illis  
temporibus Tri-  
nitatem coluisse  
creduntur. Sin-  
guli Psalmi cum  
Gloria Patri  
canuntur, quia  
singuli supradicti  
ordines Trinita-  
tem adorasse  
scribuntur. Ideo  
etiam et tres  
Psalmi canun-  
tur, Antiphona  
terna.*

(a) *Honorius Augustodunensis*, flourishing about the year of Christ, 1120. in his *Gemma Animæ, sive de Divinis Officiis & antiquo ritu Missarum*) out of which *Gulielmus Durantus* hath borrowed most part of his *Rationale Divinorum* lib. 1. c. 121. Yea (b) *Missale Romanum*, set forth by Pope *Pius Quintus*, and revised by Pope *Clement* the 8th. with others inform us, That at the Masses of the Dead, *Gloria Patri*, and *Alleluja*, which signifie gladness, are not sung or used, because this Masse imitates sorrow: and we are thereby admonished that we came into the world with sadness, and shall depart thence with sorrow. If then Papists, Popes, and Missals themselves repute *Gloria Patri* incongruous and absurd to be sung or said in Masses for the Dead, upon this account; it must by the self-same reason be as incongruous and absurd for any to chant or repeat it at the end of penitential, supplicatory, lamenting complaining *Psalms*, or *Palms* that are read at Funerals. The same *Honorius*, l. 2. c. 2, & 10. informs us, [c] That the 1, 2, 3, and 6. *Psalms* (which he applies to the generation from Adam to Noah in general; & to *Abel*, *Enos*, *Enoch* & *Lamech* in special) are all said under one *Gloria Patri*, because the just men of that Age are believed to have worshipped

ped the Trinity. And that all Psalmes are sung with Gloria Patri, because al the foresaid orders, (of Priests, Judges, Kings, in the several Ages from Adam to Christ) are written to have worshipped the Trinity; and therefore three Psalmes and three Anthems are likewise sung. This is the only reason I meet with for the chanting and repeating Gloria Patri after every Psalm, which how Monkish, weak, and ridiculous it is (since upon the same account it ought to be sung or read after every Chapter in the Old and New Testament, or else it implies, that the Pen-men of those Canonical Texts and Chapters after which it is neither sung nor read, did not adore the Trinity) let the impartial Readers judge: since the Apostles and Christians in the Primitive times next after Christ would have used it after every Psalm and Canticle upon this Account, which they never did; and we ought not to be *\* wiser in our own conceits* than they, in matters which concern Gods immediate worship.

\* Prov. 26. 5.  
12. 1 Cor. 3.  
18, 19, 20.

10. Gloria Patri, &c. coupled with *As it was in the beginning is now, and ever shall be, &c.* intimates, that the Doxology was used from all eternity in honour of the blessed Trinity by Saints and Angels, before either of them were created, or at least from the Creation till this present time, without variation or intermission, which is both false and absurd to assert: Yea literally taken Archbps, Bishops, Deans, Chapters, Prebends, Cathedralists who are most zealous for its continuance, have least reason of any other Christians to praise, chaunt, repeat it, since they have so much degenerated, swarved from the Bishops, Ministers in the Apostles age, and Primitive Church in their daily Preaching, Manners, Habits, Vestments, Ornaments, Church-musick, Piety, Humility, Jurisdiction, Temporal possessions, Ceremonies, Government, (by [d] a joynt Council of Presbyters) Ecclesiastical censure; Of neither whereof they can truly say, *As it was in the beginning is now, nor yet and ever shall be world without end, Amen;* which they should henceforth discontinue, unless they will really conform themselves in all things to

d See Davidis  
Blondelli Apo-  
logia pro senten-  
tia Hieronymi  
De Episcopis &  
Presbyteris. And  
my Unbishopsing  
of Timothy  
and Titus.

the primitive Bishops and Ministers, in point of worship, doctrine, discipline, administration of Sacraments, Ceremonies, Vestments, Church-service, and contempt of Worldly Pomp, Riches, Honours, Heavenly conversation; and comply with his Majesties most gracious Declarations touching *Ecclesiastical affairs*, and the endowment of poor Vicaridges with competent maintenance for the benefit of the Peoples souls and bodyes, to which they are very averse.

11. The usual custome of repeating *Gloria Patri, &c.* As it was in the beginning, &c. interchangeably by the Ministers and People; the Minister sometimes reciting the first clause, and the Clerk and People the latter; sometimes the Clerk and People rehearsing the first part, and the Minister the last, by way of Dialogue, *Antiphony* and *Responsals*; as it is contrary to the *Rubrick*, which prescribes the Priest alone to rehearse it, not the People, who are but to say *Amen* thereto; So is it contrary to the practise of Gods Church in the first and purest times. And the recital thereof with a loud obstreperous voyce as well by Women as Men, repugnant to the Apostles express precepts, 1 Cor. 14. 34, 35. *Let your Women keep silence in the Churches, for it is not permitted unto them to speak; for it is a shame for them to speak in the Church; Therefore most fit to be reformed for the future, and laid quite aside.*

12. The repetition of *Glory be to the Father, &c.* after every Psalm, Hymne and Versicle, according to the *Rubrick* in times of Divine service, hath introduced a New disorderly, confused Custome and Ceremony in Cathedral and some other Churches, (though prescribed by no *Rubrick*, Law, Sanction, or Canon of our Church) of starting and standing up at every rehearsal of it, and quating down again as soon as it is repeated; which gives a great offence to many, therefore I shall next discusse it.

## SECT. II.

*Of Ministers and Peoples rising and standing up at every Rehearsal of Glory be to the Father, &c.*

Though the Gesture of rising and standing up during any part of *Divine Service*, simply considered in it self, be a thing indifferent, and lawfull, as well as kneeling or sitting, as the \* *Marginal Scriptures* evidence, yet the customary, constant usage thereof at *Gloria Patri* in all Cathedral, most Parish Churches, Chapels, newly revived, gives great distast to many sober Christians, upon these ensuing Considerations, which make them to disgust the use of *Gloria Patri* it self, as an unnecessary superfluity which may well be spared.

1. Because there is no precept nor president for any such usage or custom, in the old or new Testament, nor in the Primitive Church, when purest, devoutest, for above 700 years after Christ.

2. There is no Rubrick, Law, legal Canon or Injunction for it in our own Church since the Reformation of Religion, as there was before in times of Popery; it being exploded upon the Reformation and Establishment of the Book of Common-Prayer, though since introduced by Degrees in Cathedral and Parish Churches, by innovating Prelates, and Prelatical Clergy-men, without any Law, against the minds of our first Reformers who exploded it.

3. Because the frequent sudden starting and standing up in the reading of the Psalms, & other parts of the Liturgy, at and during every Rehearsal of *Gloria Patri*, & pronouncing it promiscuously with a loud voyce, as well by Men as Women, who are to keep silence, and not suffered

\* 2 Chron. 10.  
13. Jer. 15. 6.  
Numb. 23. 6.  
1 Kings 13. 1.  
2 Kings 11. 14.  
6. 23. 3. 1 Kings  
18. 34. 55.  
2 Chron. 6. 3. c.  
20. 5. 20. Exec.  
1. 21. 24. 25.  
Luke 18. 11.  
13. 2 Chr. 30.  
16. c. 34. 31.  
32. c. 35. 10.  
Neh. 8. 7. 8.  
Exod. 20. 21.  
Neh. 8. 5. c. 9.  
2. 3. 4. Exr. 10.  
10. Luke 4. 16.  
Acts 1. 15. c.  
11. 28. Gen.  
11. 22. Deut.  
4. 10. Rev. 7.  
9. c. 8. 2.

to speak in the Church, whiles others sit as before, (because this Ceremony is not prescribed) and then quating down again, to the disturbance of those who sit by or near them, and offence of those who scruple, dislike this illegal Innovation, as an undecent and disorderly custom, introduced without any solid reason, contrary to the Apostles prescription and direction, 1 Cor. 14. 33, 34, 35, 40. and 1 Tim. 2. 11, 12. *Let all things be done decently and in order, for God is not the Author of confusion but peace; Let your women keep silence in the Churches, &c.* This chaunting and rehearsing of *Gloria Patri* by all the people with a loud voyce, together with the Priest at the end of the Psalm, was long since thus censured as a strange disorderly Innovation, by \* *Cassianus* a Presbyter of *Marselles*. *Illud autem quod in hac Provincia vidimus, ut uno cantante in clausula Psalmi, omnes adstantes concinent cum clamore, Gloria Patri, et Filio, et Spiritui sancto, nusquam per Orientem audivimus; sed cum silentio omnium; ab eo qui cantat, finito Psalmo orationem succedere:* Therefore most fit to be Reformed now, there being no Rubrick, Law or Canon that prescribes it in our Church.

\* *Cassianus* Instit. l. 2. c. 8.  
*Friderici* *Londobrogi* *Glossarium* *Tit. Gloria Patri.*

4. Because it is directly contrary to the president and practise of the 24. Elders, and the great multitude of Saints of all Nations, and kinreds and people, Rev. 4. 11, 12. cap. 7. 10, 11, 12. *Who when they gave praise and glory unto God, did all fall down on their faces* (not stand up upon their feet) *before the Throne, and him that sat thereon, saying, Thou art worthy, O Lord, to receive glory, and honour, and praise: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever Amen.* The same in substance and words almost with *Gloria Patri, &c.* at which all now use to rise and stand upright, instead of falling down on their faces; Yea rise up not only from their seats, but knees, when they are praying, *O Lord make haste to help us, to Chant or say Glory be to the Father, &c.* subjoynd to that and other Prayers.

5. Because



5. Because this starting and standing up at *Gloria Patri*, was originally introduced, prescribed by Popish Missals, Councils, Canons, Priests, and taken up in imitation of Popish Prelates, Priests, Monks, Papists, in their Celebration of their Masses, in which they all stand up together when *Gloria Patri* is repeated at the entrances of their several Masses, the end of every Psalm, and other parts of their Masse. When and by what Popes and Councils it was first introduced, I cannot certainly define. *Chronicon Reichspengense*, (a) *Fredericus Lindebrogus*, with others fore-cited, inform us, That Pope Damasus, Anno 368. in fine cujusque Psalmi *Gloria Patri* cantari primus invenit & constituit: But that he enjoined all or any to stand up when it was thus sung or read, no Author once records. The *Capitularia* of the Emperor Charles the Great, and Ludovicus Pius, collected by Abbot Ansegisus, and Benedicmus Levita, l. 1. Tit. 70. *De fide Presbyterorum ab Episcopis discutienda, ordani; ut Episcopi diligenter discutiant per suas Parochias, &c. Ut Gloria Patri cum omni honore apud omnes cantetur; & ipse Sacerdos cum sanctis Angelis & populo Dei communi voce, Sanctus, Sanctus, Sanctus decantet*: But that they should stand up when they sung it, there is not one syllable in this Constitution, nor in any (b) fore-cited Council or Decretall, that enjoins the use of *Gloria Patri*. Therefore it was not practised in that age; The first Council I have yet found that prescribes standing up at *Gloria Patri*, is the Provincial (c) Council of Sens in France, in the year 1528. cap. 18. *De horis Canonicis distinguendis, reverenter & honestè in Ecclesia decantandis*, which enjoins, that in Cathedral, Collegiat and Conventual Churches, (not Parochial or Chapels) *cum dicitur Gloria Patri, et Filio, et Spiritui Sancto, omnes consurgant*; but why all should thus rise and stand up together when *Glory be to the Father, &c.* is said, it renders no reason at all, nor any Council else I have yet perused; neither can I find any probable reason for it, but that which is intimated in *Ritus celebrandi Missam*,

a In his Glossarium. Tit. Gloria Patri.

Fredericus Lindebrogus Codex Legum Antiq. p. 840. and his Glossarium. Gloria Patri.

b Here p. 9, 10, &c.

c Surin Concil. Tom. 4 p. 740. 741. Laur. Borchellus Decret. Eccles. Gal. l. 1. Tit. 7. c. 31. p. 63.

\* *Ordo Romanus Antiquus. Bibl. Patrum, Tom. 8. p. 397. 39 8*

prefixed to *Missale Romanum*, revised by Pope Pius the 5th. and reformed by Pope Clement the 8th. *De Principio Missæ, scilicet. 3. Sacerdos cum in fine Psalmorum dicit, Gloria Patri, &c. caput Cruci inclinatur*; that the Priest when he saith *Gloria Patri* in the end of the Psalms, may the better bow \* his head to the Crucifix or Altar, (and the people together with him) which he and they could not so conveniently perform, unless they stood up and raised themselves from their seats. This Council of Senns, immediately subjoyns in the same Canon, *Cum nominatur illud nomen gloriosum Jesus, in quo omne genu flectitur* (in, not at which every knee is bowed, in the passive, not active sence) *cælestium, terrestrium & infernorum, omnes caput inclinent.* A Canon contrary to the words of the Text, *Phil. 2.9, 10.* which requirs, that every knee, not head should be bowed, as well as repugnant to its sence, which is only this, that God hath highly exalted Jesus Christ to be the Sovereign Lord, not only of his Church, but all other Creatures; and that in the general day of judgement not only all Angels, Saints, but Devils, damned persons, should actually be subjected to his Sovereign power, as their supreme Lord and Judge, not Jesus or Saviour, (he being no Saviour, but only a Lord over Devils, damned persons, and all other Creatures but men) and actually confesse him to be their || LORD, to the glory of God the Father: the genuine scope and meaning of this much abused, mistaken Text, as is evident by the words, and *Isaiab 45. 23. Rom. 14. 9, to 15. c. 2. 5, to 17. Mat. 25. 31, to 46. c. 28. 18, 19. Ephes. 1. 19, to 23. Heb. 1. 2, 3, 4, 6, 7, 8. c. 2. 8. Col. 1. 15, to 20. Acts 2. 34, 35, 36. c. 10. 36, 42. Col. 1. 15, to 20. Rev. 1. 5, 6. c. 5. 11, to 14. c. 20. 12, 13. 1 Tim. 6. 14, 15. John 5. 20, 21, 22, 23.* which fully explain this Text, as I have \* elsewhere largely evidenced. The next Council I find prescribing standing up at *Gloria Patri*, (and bowing at the Name Jesus joyntly together) is that of Bourdeaux, (*Concilium Bituricense*) Anno 1584. thus registred by || Bockelius. *In fine Psalmorum & ubicunque Gloria sanctissime Trinitati redditur, omnes consurgant*: that is, in the end

|| *Mat. 25. 37, 44. Rev. 5. 18.*  
\* Appendix to my Anti-arminianisme concerning Bowing at the Name Jesus. Lame Giles his Holdings. Quæres propounded concerning Bowing at the Name Jesus.  
|| *Decret. Eccl. Gal. 1. 1. Tit 3. c. 38. p. 86.*

end of Psalms, and wheresoever Glory is rendered to the most holy Trinity, let all rise (or stand) up together, & in invocatione nomine Jesu genua flectant; which last clause may be more properly interpreted of kneeling or bowing the knees to Christ, in the invocation of his Name in Prayer, then at the sound or mention of his Name Jesus, when not invoked in the Gospels, Epistles, second Lessons or Sermons. These are the only Councils and Canons I know, (and those but of late years made by Popish Provincial Councils) enjoining all to stand up when *Gloria Patri* is said or sung, and that principally in Cathedral, Collegiat and Conventual Churches, without any solid reason rendered for it: Which being a practise generally taken up and used only by Papists, Popish Prelates, Priests, Monks, and Popish Churches in Foreign parts, and in no reformed Churches beyond the Seas, nor prescribed by any Law, Rubrick, Injunction, or legal Canon of the Church of *England*, I humbly submit to the Judgements, Consciences, of all zealous, sober, judicious Protestants, Prelates and Cathedralists, whether upon consideration of the Premises, they may not with more reason and discretion henceforth give over not only their rising and standing up at *Gloria Patri*, but likewise the frequent Repetition, if not the use thereof for the future, and quite expung it out of the Book of Common-Prayer, then any longer continue it to the offence and scandal of thousands of their Protestant Brethren, who are both pious, peaceable, learned, judicious, and no Enemies, but Friends to a well-reformed publick Liturgy, wherein they may all heartily accord.

## SECT. III.

Of standing up at the Reading of the Gospel,  
and Three Creeds.

<sup>a</sup> See Rubrica  
Generales Mis-  
salis, & Ritus  
Celebrandi Mis-  
sam, prefixed to  
Missale Roma-  
num, Pii 5. &  
Clementis 8.  
Honorius Au-  
gustodunensis,  
Gemma Anima  
l. 2. & 3.  
Gulielmus Du-  
rantis. Ratio-  
nale Divinorum  
l. 4.

I Am yet of opinion, that the Decretals and Canons prescribing standing up at *Gloria Patri*, were the true original of those for standing up at the reading of the Gospel, and prefacing it with the Repetition of *Glory be to thee O Lord*, prescribed by [<sup>a</sup>] *Roman Missals, Ceremonials, Pontificals, Popes Decrees, Popish Writers,* and derived from them to those who now practise it in our Church, being the same in substance with *Gloria Patri*, which being now generally used in all our Cathedrals, and revived of late in many Parish Churches and Chapels, though not prescribed by any Rubrick in the Book of Common-Prayer, nor binding Law or Canon of our Church, by innovating Clergy-men, and such as are over-much addicted to Ceremonies and Formalities; I shall next calmly examine the original grounds, lawfulness, decency, and expediency thereof.

<sup>b</sup> Surinus Concil.  
Tom. 1. p. 66. 6.

<sup>c</sup> Deut. 5. & 27.

The original of standing up at the reading of that we call the Gospel, specially appointed at the Communion on *Sundays* and *Holy-days*, is attributed by some to Pope [<sup>b</sup>] *Clement* the 1. and inserted into his spurious Apostolical Constitutions, in these words, *Cum Evangelium legitur, omnes Presbyteri, Diaconi, & Laici Assurgant, cum magno silentio, Scriptum est enim; [c] Tace & audi Israel. Et rursum, Tu verò hinc sta & audies. Deinde verò moneant Presbyteri populum, ut sedeat.* But this Constitution, 1. As it was none of the Apostles, so neither this Pope *Clements*, but a spurious Imposture of far later dayes, as Mr. Cook in his *Censura Patrum*, Dr. James, and sundry others have evidenced. 2ly. The standing

standing up thereby enjoyned, is not at the reading of that we now call the Gospel, but of the Second Lesson or Chapter out of one of the 4. Evangelists, as the preceding words demonstrate. And why all Priests, Deacons, and Laymen should stand up together at the reading of that we now usually call the Gospel, because taken out of the Gospel, rather than at the Second Lesson or Chapter being the Gospel as much as it, or at the Reading of the Gospel only, rather than of the Epistle, (which is part of the (c) Gospel, and New Testament, as well, as much as any Chapter or part of a Chapter taken out of the 4. Evangelists) or any other part or Chapter of the Old or New Testament, being all alike; sacred, Canonical, and to be read, heard, embraced, believed, obeyed, with the like attention, reverence, devotion, affection, faith; no sober Christian or Divine can render any solid convincing reason. 3ly. This Constitution, enjoyned all to rise up with great silence; When now all rise up with a loud voyce, saying, Glory be to thee O Lord; quite contrary thereunto. 4ly. The Texts produced out of Deut. 5. 31. c. 27. 12, 13. to justify this standing up at the Gospel; are meant only of reading the Law; at which all now usually kneel on their knees, not stand up; which is very preposterous and opposite to these Texts.

Others attribute the Original of standing at the Gospel to (1) Pope Anastatius the 1. (or Athanasius, as some stile him) about the year of our Lord 404. who thus decreed its future use; *Significastis, quosdam sacerdotes in Ecclesia, quando leguntur Evangelia sedere, & Domini Salvatoris verba non stantes, sed sedentes audire, & hoc ex majorum traditione se accepisse narrant; quod ut nullatenus deinceps fieri sinatis, Apostolica auctoritate mandamus. Sed dum sancta Evangelia in Ecclesia recitantur, Sacerdotes et cæteri omnes præsentés, non sedentes, sed venerabiliter curvi in conspectu sancti Evangelii stantes, Dominica verba intente audiant, et fideliter adorant.* If this Decree be not forged (as most of this Nature are) yet I shall observe from it, 1. That a Pope

c. 1 Thef. 1. 5.  
c. 2. 2, 4, 8.  
Gal. 1. 6. c. 2. 2,  
5, 7. Phil. 1.  
5, 12, 17, 27.  
c. 2. 12. Col. 2.  
5. 2 Thef. 2. 14.  
1 Tim. 14. 6,  
59. Rom. 1. 15,  
16, 17. c. 2. 16.  
c. 15. 16, 29. c.  
16. 25. 1 Cor. 4.  
15. c. 3. 17, 18.  
2 Cor. 4. 3, 4.  
Heb. 4. 2.

1 Gratian de  
Consecratione  
distin. 2. Sú-  
rim Concil.  
Tom. 1. p. 518.  
Thomas Wal-  
densis, Doctri-  
nalis, Tom. 3.  
Tit. 4. cap. 32.  
f. 66, 67.  
Guilielmus Du-  
rantis Ratio-  
nale Divino-  
rum, l. 4. c. 5.  
de Evangelio  
Centur. Mag 4.  
Baronius, Spon-  
danus, and o-  
thers.



was the firſt Author, Broacher of this Ceremony. 2ly. That it was not uſed before his time. 3ly. That certain Priests uſed to ſit, not ſtand, at the reading of the Goſpells; and that they received this praſtiſe by tradition from their Anceſtors, which this Pope denyed not; yet decreed the contrary by his own Papal authority, without adviſe of any Synod or Council. 4ly. That he peremptorily prohibits any to ſit, and commands all (whether Priests or People) to ſtand during all the reading of the Goſpell, though aged, weak, lame, ſickly: in which Caſes *Waldenſis*, *Durantium*, and others grant, they may ſit down when they are unable to ſtand, or weary of ſtanding up, notwithstanding this Decree. 5ly. That the Goſpells (in the Plural, not Singular Number) here intended, are not thoſe we now call Goſpells; but any Leſſons or Chapters whatſoever read in the Church out of the four Evangelists or New Teſtament. Therefore to confine it only to that now ſtilled the Goſpell, not to any other Chapter, Leſſon read out of the Goſpell, is to contradict this Popes Decree. 6ly. That the end why they are commanded to ſtand at the Goſpells was, That they might more attentively hear and attend to it; which reaſon, as it is good and laudable, ſo it holds as well at the reading of the Epiſtles, 10. Commandements, Pſalmes, Chapters out of the Old Teſtament, or any other Texts of Scripture, Leſſons taken out of the four Evangelists, as at the Goſpells, at which all ſhould equally ſtand, as well as at theſe Goſpells. 7ly. If any ſtand up on this account, to adore the Goſpells, or yield them more reverence, attention, adoration than other ſacred Scriptures, (of equal authority with them) as the laſt claufe of the Decree intimates; it is doubtleſſe not only a Superſtitious, but irreligious praſtiſe, contrary to the Goſpel and theſe ſacred Texts, 2 Tim. 3. 16. 2 Per. 1. 10. Mar. 12. 44. John 5. 39. Acts 17. 2, 11. c. 18. 28. Rom. 1. 2. c. 10. 11. c. 15. 4. c. 16. 25; 26 2 Tim. 3. 15. 8ly. It is obſerved of our Saviour himſelf, *Lu. 4. 16.* that coming to *Nazareth*, as his Cuſtom was, he went into the Synagogue on the Sabbath day,

day, & stood up to read, not the Gospel or any of the four Evangelists, (then not written) but the Book of the Prophet *Isaias*; out of which when he had read his Text standing; he closed the Book, gave it again to the Minister, and sat down, and preached to the people in the Synagogues, who all fastened their eyes on him, v. 20, 21, &c. Moreover we read of Christ, Mat. 13. 2. c. 15. 29. c. 24. 3. Mar. 4. 1. c. 13. 3, &c. Lu. 5. 3. Jo. 6. 3. c. 8. 2. that when he taught, or preached the Gospel to the people, or his Disciples, he usually sat down, not stood up, whence he useth this expression, Mat. 26. 55. I sat daily with you teaching in the Temple, and ye laid no hold on me. How then this Popes Decree can well stand with our Saviours own practise, let the Impartial judge.

*Gulielmus Durantus* in his *Rationale Divinorum*, l. 4. Rubrica, de Evangelio, writes thus of the original of standing up at the Gospel, and the reasons of it, and other Ceremonies accompanying it: *Sanè Evangelium stando, & non sedendo auditur, sicut statuit Anastasius Papa, de Consecr. Dist. 1. Apostolica, ut ad Prælium pro Christi fide servanda promptitudo notetur, unde Lu. 22. Quoniam habet gladium vendat tunicam & emat illum. Et ex quo standum est, apparet, quod nec jacere, nec appodiare debemus Evangelium audiendo. Reclinatoria ergo tunc relinquuntur, ad notandum, quod non debemus considerare in principibus, nec sustentare interitus; quia, vanitas vanitatum & omnia vanitas dixit Ecclesiastes. Et secundum ipsam Anastasium, stantes curam minere debemus, ut humilitatem quæ à Domino docetur etiam corpore demonstramus. Auditur etiam Evangelium in silentio, quia omnia soluta sunt in Evangelio quæ in Læge & Prophetis promissa erant. Deponuntur etiam tunc baculi & arma. Primo, ne imitemur Judæos in conspectu crucis flexi stundines & arma ferentes. Secundo, ad notandum quod Christo prædicante omnes legales observantia quæ per baculos significantur, deposita sunt. Tercio depositio baculorum & armorum humilitatem notat, & Christianæ perfectionis esse non se vindicare sed Domino restitui se vinctum. And then he proceeds to sundry other Ceremonies, Customs, Crossings*

of the Body in several places, and antique gestures which Priests and Prelates are to use in reading the Gospel, fitter for the Stage than the Church or Gospel, and to provoke laughter than Devotion.

It seems this Custom of standing at the Gospel began of late to be discontinued or neglected even by Popish Priests and Laicks; whereupon the (f) Popish Council of Rhemes in France, Anno 1583. re-inforced it by this Canon; *Dum legitur Evangelium, vel Prefatio, omnes assurgant*; Let all stand up whiles the Gospel, or Preface is read.

\* Quoniam Syn-  
bolum verbum  
est Evangelium  
quoad sensum,  
ideo stando illud  
audire sicut &  
Evangelium &  
illo dicto signum  
Crucis facere  
debemus. Gul.  
Durantus, Ra-  
tio. Divinorum,  
L. 4. De Sym-  
bolo Rubrica.  
g Psal. 94. 16.  
h 2 Chron. 34.  
32.  
i 1 Cor. 16. 13.  
Gal. 5. 1. 2  
Thes. 2. 5.  
k Neh. 9. 2, 5.  
Deut. 27. 12,  
13. Ps. 122. 2.  
Ps. 134. 1. Gen.  
18. 22. Lu. 4.  
16. 1 Kings 8.  
24, 15. Lu. 18.  
11, 13. Rev. 7.  
9.

This Ceremony or Gesture of Standing, is likewise customarily used by most at the respective rehearsing of the Creeds, commonly called the *Apostles*, *Nicene*, and *Atbanasius* Creeds; though not prescribed by any Rubrick, Law of our Church, nor yet by any Popish Canons or Decrees to my remembrance, as standing up at *Gloria Patri*, and the Gospels, are. If it be only used out of pure devotion, more attentively to hear, mind what is read, or spoken, no prudent Christian can justly censure, but approve it; But if done merely out of Custom, or *because the Creed is the word of the Gospel, according to its sense*, or to distinguish between the recital of the Creed, and other parts of Divine worship; or, to advance the Creeds composed by men out of the Scriptures themselves of Divine inspiration, authority, before the sacred Fountains from whence they flow; or, to (g) stand up for, or (h) stand to, or (i) stand fast in them (as we use to speak) more than to any other parts of the (k) Scripture, being all of like sacred inspiration, and Divine authority: it is no wayes excusable, much less justifiable by any understanding Christians.

To close up this Discourse touching standing up at *Gloria Patri*, Gospels and Creeds, it is unquestionable, that the posture of standing is in itself indifferent; and may be (k) lawfully used in any part of Divine publick worship; so as it be not done out of singularity, opposition to decency and order, or for superstitious or unanswerable

able grounds, but only to raise up our drowfie bodies, hearts, spirits more attentively, fervently, devoutly to read, hear, pray, and discharge that part of Gods worship wherein we use it. The Primitive Christians, and Universal Church for above Eight hundred years after his Nativity, in memory of Christs resurrection, did use to pray on all Lords dayes, and between Easter and Whitsontide, and worship God standing, not kneeling, nor bowing their knees at all when they prayed or worshipped; which they prescribed; prohibiting kneeling on these days by sundry Councils, and reputed it a kinde of crime or impiety: Whence they stiled their Meetings on the Lords day, *Stationes*, à *stando*; Stations from their standing at them; and the Christians of those times *Stationarii*, as (a) *Tertullian*, (b) *Cyprian*, the Council of Nice, Can. 20. the 6. Synod of Constantinople in Trullo. can. 90. the Synod of Towers under Charles the Great, can. 37 the Council of Aquisgrane under *Ludovicus pius*, c. 47. the Century writers, Cent. 3. cap. 6. col. 153. & Centur. 3, 5, 6, 7. c. 6. with sundry others attest. From whence it is apparent, 1. That they held this gesture of standing lawfull, and that they stood at the reading of the Psalmes, Epistles, and all Lessons out of the Old Testament, as well as at the Gospels; making no distinction between them. 2ly. That they received the Lords Supper standing, not kneeling. 3ly. That they neither bowed their knees nor heads at the Name JESUS, when ever read or heard; first introduced by (d) *Pope Gregory* the 10th. about the year 1272. who restrained the use of it only to the Celebration of the Masse, and never practised before his time for ought appears by Ecclesiastical Historians, Fathers; Councils, or Decretals of Popes themselves. Yet notwithstanding this antient universally received Custom of the Church, though ratified by sundry Councils, of praying, performing all parts of Gods publick worship, only standing, not kneeling, on every Lords day, and between Easter and Whitsontide; is long since quite laid aside in all, or most Christian Churches;

a *Tertullian* de Corona Militis; lib. De Jejunio lib. ad uxorem. l. 2. & Apologeticum. See La Cerda & Beatus Rhennus Ibid.  
c *Sermo* de Oratione & Pame-  
lus. Ibid.  
d *Sirius* Con-  
cil. Tom. 1. p.  
347. Tom 2. p.  
1052. Tim. 3.  
p. 277.  
e *Sexti* Decreta-  
lia, l. 2. Tit.  
23. c. 2. See  
my Appendix to  
Lame Giles his  
Halting.

ches; and therefore the use of *Gloria Patri*, Of standing up at it, and at the Gospels and Creeds, not so antient nor universal, nor grounded on so good reasons as these Statics, (together with the late cringing and bowing at the name *Jesus*) may now with much more reason be set aside and discontinued for our Churches Peace, Settlement, and Unity in Gods worship.

#### S E C T I V.

*Of the use of White Surplisses, Rochets, with other Episcopal and Sacerdotal Consecrated Vestments in the Celebration of Divine Service and Sacraments in Churches.*

**T**He last thing I shall examine, is the pretended necessity, decency or expediency of Bishops, Ministers, Diacons, Scholars, Choristers wearing of white Surplisses, Rochets, and other sacred Vestments, Habits, Ornaments in the celebration of Divine service and Sacraments, which many have formerly, and now of late over-rigidly contended for, refusing to admit such into Fellowships or Orders, who out of scruple of Conscience refused to wear them, and silencing, depriving many godly, orthodox, painfull, learned preaching Ministers, who could not in judgement or conscience submit to use them.

a Gen. 3. 21. c  
9. 23. 2 Chron.  
28. 15. Mat.  
25. 36. 38. 43.  
44. Can. 2. 15.  
16 Rev. 3. 18.  
b Hg. 1. 6. 2.  
Cor. 11. 27.  
Job 31. 19.  
c Rev. 21. 2.  
Isay 61. 10.  
1 Tim. 2. 9. 10.  
1 Pet. 3. 3. 4. 5.

Not to enter into any General discourse concerning the several uses of Apparel, as 1. To (a) cover our nakedness. 2ly. To (b) keep our Bodies warm, and defend them from cold, heat, rain, winds, tempests. 3ly. To (c) adorn our Bodies



Bodies in a modest, decent, comely manner; without lasciviousness, prodigality, or fantastickness. 4ly. To (d) distinguish the Male and Female Sexes, and some Ranks, Callings of men from others of a different Degree, or Profession.

I shall only premise these 13. considerations, which I suppose must be acknowledged by the most zealous Contenders for these Pontifical and Ecclesiastical Vestments, and Habits, without dispute, when duly pondered.

1. That there is no particular kinde, fashion, form of holy Garments instituted or prescribed by God in sacred Writ, to Bishops, Ministers or Deacons in and under the Gospel, as there was to (e) Aaron the High Priest, and Jewish Priests and Levites under the Law.

2ly. That there is no one Text throughout the New Testament, nor authentick Testimony to prove, that either Christ or his Apostles, or any Bishops, Ministers, or Deacons in the Apostles times, (or for some hundreds of years after them) were distinguished by their \* Apparell from other Christians, or Believers; or that they preached, prayed or administred the Sacraments in any consecrated Vestments whatsoever, (much lesse in such Rochets, Surplesses, or other Pontifical Habits, as are now so eagerly contested for) but only in their ordinary wearing Apparell, the fashion or colour whereof is nowhere particularly described, much lesse prescribed in the Gospel to all or any Ministers, Bishops or Deacons. And why should not all Prelates and Ministers be content to imitate and conform themselves to their Example, (as they are enjoyned, Ephes. 1. 2. Phil. 3. 17. 1 Pet. 2. 21.) unlesse they will be reputed, as in truth they are, the greatest Non-conformists.

3ly. The Gospel being commanded to be preached to all Nations, who were as || different in their Manners, Habits, Fashions, Customes, Laws, Ceremonies, Governments, as in their Climates and Languages, it was neither possible, convenient nor reasonable to prescribe any one set-form of Bishops, Ministers or Deacons Vestments, Liturgy, or Administration of Sacraments to them all, but

d Deut. 22. 5.  
Ester 5. 1. c. 6.  
8, 10 Acts 12.  
21. 2 Sam. 13.  
18. Lu. 7. 25.  
2 Chron. 18. 9.  
See Aretii Pro-  
lemata Locus,  
120. De Vesti-  
tu.

e Exod. 28. 2,  
3, 4. c. 29. 5.  
21, 29. c. 35.  
19, 21. c. 41.  
13. Levit. 8. 2,  
30. c. 16. 4, 32.  
Exr. 2. 69.  
Neh. 7. 70, 71.  
Exr. 3. 10.

\* Quali genere  
vestitus usi sunt  
Apostoli, aut alii  
Christiani, non  
est annotatum.  
Cent. Magd. 3.  
cap. 6. col. 1052

|| See Boemus de  
Moribus Geni-  
um, Alexandri  
ab Alexandro,  
Gen. Dierum;  
Parchas his Pil-  
grimage and  
Voyages Cent.  
Mag. 2, 113.  
cap. 6.

but to leave them arbitrary and indifferent, with this  
 f 1 Cor. 14, 40. general limitation, [f] Let all things be done decently and  
 in order.

4ly. That though all Qualifications and Duties of E-  
 angelical Bishops, Deacons, (and their Wives too) be most  
 fully and particularly set down in the Epistles of Timothy  
 and Titus, yet there is not one syllable in them concern-  
 ing the forme or colour of their Ordinary or Priestly  
 Vestments, Accountments; which if so necessary, exped-  
 ient, decent as they are now pretended, would certain-  
 ly have there been specified, recommended, or prescri-  
 bed to all succeeding Bishops and Deacons.

5ly. That the Apostle in this very Epistle to Timothy  
 where he most particularly enjoynes the use of publick  
 and private Prayers to Bishops, Ministers, and all o-  
 ther Christians, and the manner how they should per-  
 g 1 Tim. 2. 1, form the same; useth only these expressions, [g] I exhort  
 2, 3, 8, 9, 10. therefore that first of all Supplications, Prayers, Intercessions,  
 and Thanksgivings be made for all men; for Kings, and all in  
 Authority, that under them we may live a quiet and peaceable  
 life, in all godlynes and honesty. I will therefore that men  
 pray every where, lifting up holy Hands, (he would  
 doubtlesse have added, putting on holy Garments, Ro-  
 chets, Surplices, Albees, Hoods, &c. had they been neces-  
 sary, decent, expedient) without wrath or doubtings: In like  
 manner also that Women adorn themselves with modest Appa-  
 rel, with shamesfastness and sobriety, (now almost quite  
 out of fashion even in Churches as well as Theatres) not  
 with broidred or plaited hair, or gold, or pearles, or costly ar-  
 ray, (or spots, or patches, now much in fashion both in  
 aud out of Church) but (which becometh Women pro-  
 fessing godlynes) with good works. Let the Women learn  
 in silence, &c. This transition from Ministers, Deacons,  
 and mens praying in every place with pure hands, to womens  
 apparel (especially in the Church, as the last words evi-  
 dence) without one syllable of Mens, Bishops, Ministers  
 or Deacons apparel, or Church-vestments, before or  
 after it in this Epistle, or any other, is an unanswerable  
 argument

argument in my weak judgement against the necessity or peremptory prescription of any Rochets, Surpleses, or other kinde of Vestments since invented, enjoined by Popes, or Popish Prelates, Priests, Monks, or any other Prelates, in the celebration of Divine Service, Masses, Sacraments.

6ly. That our Saviour himself (b) gave this special charge to his Disciples, recorded by two Evangelists; Take no thought for your life, what you shall eat, or what you shall drink, nor yet for your body what you shall put on : Is not, or (for the) life (is) more than meat, and the body than rayment ? If then the Apostles and Disciples themselves were thus specially prohibited to take any thought for their ordinary necessary Rayment and wearing Apparel, much more then for any extraordinary, unnecessary Surpleses, Rochets, Canonical or Pontifical Massing Vestments, wherein they preach, pray or administer the Sacraments. Of which Popes, Archbishops, Bishops, Priests, Deacons, and Cathedral-men have been heretofore, and some now be so over-carefull, so immoderately zealous, as by \*sundry successive Councils, Synods, Canons, Decretals, Injunctions, Rubricks, Censures, indispenibly to impose, yea force them upon their Fellow-Ministers and Christians, against their judgments, wills, consciences, or else to deprive them of their Ministry, Gods publick Ordinances, Sacraments, contrary to this expresse Inhibition of Christ himself, whom they highly affront therein.

7ly. That God by St. Paul gives this Divine Precept or Admonition to Timothy, and all other Bishops, Ministers, Deacons, Christians, (i) Godlyness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and rayment (though ordinary, course, mean,) let us be therewith content. O that all over-covetous, worldly, pompous Prelates and Clergy-men, would seriously ponder, believe, practise, and preach over this Text by their heavenly world-condemning lives, instead of vex-

F

ing,

b Mat. 6. 24;  
26. Lu. 12.  
22, 23.

\* Gratian De  
Consecrat. dist.  
1. Bochellus  
Decret. Eccl.  
Gal. 1. 1. Tit.  
7. 1. 3. Tit. 1.  
— 1. 6. Tit. 17.

i 1 Tim. 6 6,  
7, 8.

ing, disquieting, discontenting themselves, and all others, with Law-sutes, Citations, Injunctions, Censures about their Lordly Mannors, Pallaces, Temporalities, Pontifical Ornaments, and Priestly Vestments! This would make all to love, honour, reverence them with and from their souls, who now repute them the worldly-est, the proudest, and most avaritious of all men professing Christianity, even when they are departing out of this world, and dropping into their very Graves, if not into a deeper Pit, to the scandal of the Gospel, and their holy Function. Let me only mind them of two conclusions from this Text. 1. That if all Bishops and Ministers ought to be contented with bare necessary rayment, as well as food, then they ought not to lade and cloath themselves with so many superfluous, unnecessary Pontifical robes and Priestly vestments, as now they wear and put on, even in Gods own presence, House, whiles they are discharging their Duties, and performing Divine services unto him; much lesse to force or impose them upon their Brethren and Fellow-Ministers, who are and would be content with their ordinary Garments, without these superfluities, and are highly discontented, that they are enjoined to put them on against this Precept, the forecited Texts, yea the very dictates of their own Judgements and Consciences. 2ly. That they must speedily leave all their worldly Temporalities, Episcopal robes, Priestly vestments behind them, and shall neither carry them hence into their Graves, much lesse to Heaven, or another world; why then should they either trouble themselves with them, or their Fellow-Ministers and Christians about them, who take no contentment in them, and desire to officiate and serve God in their Ministry without them.

8ly. (Which is most observable,) That when Christ himself commissioned and sent forth his Disciples to preach, teach, and discharge their Ministerial function, he expressly enjoined them among other things, (k) not to provide, take, or put on two Coats, Neither to have two

& Mat. 10. 13,  
10. Mat. 6. 9.  
Lu. 9. 3.

two Coats a piece, as being an impediment to their preaching and Ministry. In obedience to which command, the most laborious preaching Gospel-spreading Saint Paul, whiles he was travelling from Country to Country, and City to City, to preach the Gospel, \* *left his Cloak at Troas with Carpus*, as a cumbersome impediment to his Ministry, which he sent for after he was Prisoner at Rome, when he could no longer walk abroad to preach. With what colour then of Piety, Decency, Expediency or Necessity, can Popes, Patriarks, Metropolitans, Archbishops, Bishops, when they go to say Masse, read Divine service, preach, baptize, celebrate the Lords Supper, confer Orders, keep Visitations, consecrate Churches, Chapels, Vessels, Vestments, Kings, put on, adorn and load themselves with (m) Miters, Caps, Cassacks, Gownes, Rochets, Surplices, Copes, Hoods, Stoles, Planets, Palls, Dalmaticks, Peccoral Crosses, Girdles, Colobiums, Chymers, Gloves, Sandals, Handkerchiefs, Scarffes, without which, by their own Canons, Decretals, Missals, Pontificals, Processionals, Ceremonials, they neither may nor must officiate; and enjoin all Ministers, Priests, Deacons, under severest censures and deprivations, to wear Cassockes on their ordinary Apparel, Girdles, and Gownes upon them, *Surplisses, or Copes upon their Gownes*, and if Doctors and Graduates, Hoods, Scarfes, and Tippets upon them (which hinder and make them unapt to preach or discharge their Ministry) against these reiterated Precepts of our Saviour, recorded by three Evangelists for their own and all other Ministers imitation? or how can they ever answer in the great day of judgement, when they shall appear naked before the Tribunal of our Lord Jesus Christ, their high contemptuous, willfull violations of this his sacred Injunction, their hating, reviling, persecuting, rejecting, depriving any of his faithfull, painfull Ministers, Servants, as Præcissians, Puritans, Non-conformists, Scismaticks, or Fanaticks, only because they will not or dare not in point of Conscience, against the precedent sacred In-

in See Honorius Augustodunensis his Gemma Animæ, l. 1. c. 89. 198, 10 235. Gratian, caus. 21. qu. 4. de Consecratione Distinct. 1. Guilielmus Durantus, Rationale divinarum, l. 3. de Jumentis, Tho. Waldensis, Tom. 3. Tit. 4. c. 29, 30. Pontificale, Ceremoniale Romanum, Missale Romanum, Rubricæ Generales Missalis Bachelus Decret. Eccles. Gal. 1. Tit. 74 162 Tit. 17.



\* *As* 4. 19, 20.  
c. 5. 29.

n *Honorius Au-*  
*gustodunensis*  
*Gemma Ani-*  
*ma* l. 1. c. 237.  
*Th. Waldensis,*  
*Tem.* 3. *Tit.* 4. c.  
30. *Self.* 5. 6.  
*Gul. Durantes,*  
*Rationale Di-*  
*vinorum lib.* 3.  
*My Signal Loy-*  
*alty and Devoti-*  
*on* p. 219, 243.

o *Rom.* 3. 11.  
1 *Pet.* 1. 15. c.  
2. 3, 4. *As* 10.  
34. *Jam.* 2. 1,  
to 6. c. 1. 27.

ctions, conform in every punctilio to those superfluous Vestments, Disguises, which their Fantastick frothy brains have invented, prescribed in Gods worship, against and besides his Word, and \* obey God rather than men.

gly. That *John the Baptist* (our Saviours immediate fore-runner) gave this command to Priests and Clergymen, as well as the people, *Luke* 3. 11. *He that hath two Coats let him impart to him that hath none*; which *John the Evangelist*, *Paul* and *James* have seconded in substance, if not in words, 1 *John* 3. 17. *Rom.* 12. 13. *Jam.* 2. 15, 16. How then can Bishops, Deans, Prebends, Ministers, heap living upon living, and one Coat, Vestment upon another, when so many poor Christians are naked and destitute of clothing, to whom their [n] Laws, Decreeals resolve, they must not impart any of their consecrated Coats or Vestments, though old and quite worn out, but burn them rather, because fit for, and to be worn by none but sacred persons. Yea pull off the Coats of their fellow-Ministers, and strip them of their Livings, Ministry, because they will not heap Coat upon Coat, and one Vestment upon another, when they are to pray, preach, administer Sacraments, and the Coats of their own poor Stipendary Curates too, who discharge their duties and take all the pains in their Commendaes, Appropriations, Pluralities, Benefices on which they are for the most part Non-resident, by allowing them such contemptible Salaries as will scarce provide them Cloaths, much lesse a competent subsistence for them and their Families.

1oly. (o) That God being no respecter of persons, and taking no notice of Bishops, Ministers, or Christians Vestments in his Worship, Service, but only of their Hearts, Spirits, Graces, Sincerity, Diligence and Fidelity. Yea St. Peter himself resolving, That in every Nation he that feareth God and worketh righteousness, is accepted of him: and St. James particularly reprehending Christians, for having the Faith of our Lord *Jesum Christ*, the Lord of glory in respect of persons, and preferring those who come into their Assemblies with a gold Ring, and goodly Apparel, (as Archbishops

bishops, Bishops, Deans, Prebends, and other Pompous Clergy-men use to do ) and contemning poor Curates, and conscientious humble world-contemning Ministers, who come into the Church (to preach, officiate, or celebrate the Sacrament ) in ordinary or vile rayment ; The discriminating of Ministers from other Christians, and Popes, Patriarchs, Arch-bishops, Bishops, Arch-deacons, Deans, Prebends from one another, and from other Ministers, by their different habits, and Sacerdotal Vestments, as more honourable, holy, dear, near, acceptable to God then other inferiour Ministers or Lay-Christians, and reputed Sermons, Prayers, Sacraments, preached, made, read, administred in Surplices, Rochets, Copes, and other Church Vestments, more Canonical, holy, decent, acceptable both to God and Men, then those preached, read, celebrated without them, and that those Priests [ p ] grievously sin against God, who officiate without them, is certainly a most grosse, dangerous mistake, dishonourable to God, Religion, Christianity it self, and diametrically contrary to these sacred Texts and 2 Tim. 4. 2, 3, 4, 5.

11y. That St. Peter himself with all the other Apostles, Elders, Brethren, assembled in the first Synod and Council under the Gospel, Acts 15. resolved upon solemn debate, [ q ] not to trouble them which from among the Gentiles were turned to God, with Circumcision, or any other Jewish Ceremonies instituted by God himself, and to lay upon them no greater burthen then those Necessary things comprised in their Letters which they sent and delivered by their Delegates to all the Churches of the Gentiles, whereof Bishops or Priests Vestments were none ; being never reputed necessary things by that Council, or by Christ or any of his Apostles, as Popes, Prelates, & others now repute them. To prescribe, enforce them therefore as Necessary things, and to revile, suspend, censure, silence such Ministers, Schollars, Christians, who repute them Unnecessary or Superfluous, is to affront, repeal this first Apostolical Council and Decree, and to advance themselves above the Apostles.

p Peccat graviter qui utitur in Missa vestibus non benedictis. Sylvester verbo Missa nu. 2. Summa Angelica Missa sect. 35. Seto in 4. sent. dist. 13. qu. 2. Et 4. Asteasis. Tit. 14. ar. 4. qu. ult. Armilla. verbo Missa nu. 6. Navar. cap. 25. nu. 24. Thomas Zerula Praxis Episcopalis part 1. Tit. Vestimenta Sacra: Missale Pontificale et Ceremoniale Romanum. Bocheilus Decreta Eccles. Gal. 1. Tit. 7. et 1. 6. Tit. 17. q. Acts 15. 19. 20, 28, 29. ca. 16. 1, 4.

12ly. That our Saviour himself when he commissioned his Disciples and sent them into all the World to teach all Nations, and preach the Gospel to every Creature, gave them no instruction at all concerning Pontifical or Sacerdotal Vestments, or any other Ceremo-

\* *Mat. 28. 19. nies now contested for, but only enjoined them \*to teach  
20. Mark 16. and baptise all Nations, teaching them to observe all things  
15, 16. compa- whatsoever he had commanded them, not their own fancies  
red with Eccles. or decrees, as Popes, Prelates, and too many Ministers  
12 13. Fear do now. Yea, St. Paul where he particularly treats of  
God and keep his preaching the Gospel, of administring and receiving  
Commandments, the Lords Supper, and of Church Assemblies, 1 Cor. c.  
for this is THE 9. & 11. & 14. delivered and prescribed to them, only that  
WHOLE DU- which he received from the Lord, without one syllable of  
TY OF MAN, those Vestments, Rites, Ceremonies which now infect  
especially in his the Churches unity and peace. Therefore they may  
Worship. and ought to beset aside, by Christs and his Apostles own  
precepts, practice, who neither enacted nor com-  
manded them to be used in any part of Divine Service  
or Worship.*

13ly. That Christ himself sharply reprehends all  
r *Mat. 13. 9. such [r] who teach for Doctrines, the Traditions and Ordi-  
Col. 2, 20. nances of men: yea his Apostles, Apostolical Elders and  
Brethren in their first Council, blamed those Ceremonial  
Ministers who went out from them and taught the Bre-  
thren and converted Gentiles, [s] that they ought to be  
1 *Acts 15. 1, 2, 24. circumcised, and keep the Law; thereby troubling them  
with their words, and subverting their souls, because  
they gave them no such Commandement. Till there-  
fore Popes, Archbishops, Bishops and Prelatists can shew  
or produce an expresse command from Christ or his  
Apostles, for the use of Surplises, Rochets, Palls, with  
other Pontifical, Sacerdotal Vestments, in time of Di-  
vine Service, Preaching and Sacraments, they must lay  
them quite aside, and no longer contest for, much lesse  
impose or enforce them upon any Ministers, Scholars,  
Christians, as they will avoyd Gods, Christs, and their  
heavy displeasure, censure.**

*These*

These Scriptures and reasons premised, I shall in the next place proceed to shew the true Original, prescription, use of Surplisses, Rochets, and other Vestments in Divine Offices, Churches; then answer the Arguments, Reasons produced for their use and continuance.

It is ingenuously acknowledged by (t) *Alcuinus de Divinis Officiis*, c. 38, 39. (u) *Honorius Augustodunensis*, *Gulielmus Durantus*, (x) *Thomas Waldensis*, some (y) *Papish Councils*, and the very Roman Pontifical and Missal, That white Surplisses and other Pontifical, Sacerdotal Vestments under the Gospel, were originally assumed from Aaron, & the Levitical Priests garments under the old abolished ceremonial Law. But who first invented, or enjoined them to be worn in time of Divine service, Masse or Administration of Sacraments, they do not mention, nor yet the various mystical significations, groundless grounds, and frantick reasons of their several Institutions. I finde in a spurious *Decretal Epistle* attributed to (a) *Pope Stephen*, Anno Christi 261. this general Clause concerning Priests Vestments, That the Garments wherein Priests and other Ministers of the Church ought to celebrate Divine service, and minister unto the Lord, ought to be consecrated, and decent, and applyed to none other use, nor yet to be worn or touched by any but sacred Persons. But what these Vestments were he particularly defines not. If Surplisses, or white Rochets, as some conceit, then they ought not to be touched by Scholars, Choristers, Singing-men, and others who are no consecrated Priests, nor in sacred Orders, as they are now in Cathedrals, and some Colledges in our Universities, against this Popes and other his Successors Decrees. This Decree the Century writers stile idle, superfluous, altogether disagreeing with the word of God, and favouring of the mystrie of Iniquity; *Flaccus Alcuinus*, *De Divinis Officiis*, c. 38, 39, 40. *Bochellus Decret. Eccles. Gal.* l. 1. Tit. 7. l. 6. Tit. 17. *Honorius Augustodunensis* in his *Gemma Anima*, l. 1. *Gulielmus Durantus*, *Rationale Divinorum*, l. 3. *Tho. Waldensis*, Tom. 3. tit. 4. cap. 29, 30. *Francis-*

t *Gemma Anima*, l. 1. c. 118.  
u *Rationale Divinorum*, l. 3.  
x *Doctrinalis*, Tom. 3. Tit. 4. cap. 29, 30.  
y *Bochellus Decret. Eccles. Gal.* lib. 6. Tit. 17.

z *Surin Concil.* Tom. 1. p. 253. *Gratian de Consecratione*, Dist. 1, 2. *Summa Angelica*, Tit. *Vestiu*, Syl. *vestier*. Tit. *Beneditio* 1. *Pontificale & Missale Romanum*, Centur. Magd. 3. col. 246.

*cus Zerula Paxi Episcopalis*, pars 1. Pontificale & Missale Romanum, with sundry others, have large discourses concerning the several sacred Vestments of Popes, Archbishops, Bishops, Deans, Deacons, Priests; and particularly of *Albes* and *Surplisses*. But who first introduced them into Christian Churches is a Question not easily relolved.

The next Authority I meet withall is the Decree of Pope *Eusebius* about the year 309. first recorded by (b) *Gratian*, and (i) others out of him. *Consulto omnium statuimus, ut sacrificium Altaris non in serico panno aut tincto quisquam celebrare presumat, sed in puro lineo vel linceo ab Episcopo consecrato, terreno scilicet lino procreato at- que contexto, sicut corpus Domini Jesu Christi in Sindone lineo mundo sepultum fuit.* John 19. 40. Mar. 15. 46. Mat. 27. 59. Lu. 23. 53. But this Decree of his, as it is forged, spurious, repugnant to the History of that Time, the phrase, tenent, and practise of that Age, and superstitious, as the Century writers prove and style it; so the reason produced by the Author of it, why Priests and Clergymen should celebrate the Sacrament of the Altar, not in a silken or died, but in a pure white linnen Garment made of Flax, ingendred out of the Earth; because Christs body was buried in linen cloaths, is very absurd.

Had Christ celebrated his last Supper, or preached, prayed in a linnen Surplisse whiles he lived, the inference had been tollerable; But since he never did it, for ought appears; and the Evangelists precisely record, that at his (k) miraculous transfiguration only, when he went apart up into a high Mountain with three of his Disciples alone from all other company, his Rayment (formerly of another colour) became shining, exceeding white as snow, so as no Fuller on earth can white them; and that only till his transfiguration was past: the Argument recoyles upon the Author of this Imposture with great disadvantage. For 1. Christ never preached nor celebrated his last Supper in a white linnen Garment or Surplisse whiles he lived; Therefore no Priests, Bishops or Ministers, (who are his \* Embassadors, and should imitate his Example)

h De consecratione dist. 1.  
i Surin Concil. Tom. 1. p. 311.  
Centur. Magd. 4. c. 6. col. 480, 1271.

k Mat 17. 1, 2,  
3. Mar. 9. 28,  
29.

\* 1 Cor. 5. 20.  
† Pet. 11. 23;  
‡ John 2. 6, Eph.  
§. 1. Phil. 2. 5.  
§ Pet. 2. 21.



Example) ought to do it after his death. 2ly. Christ did not put on these linnen Garments himself, or to officiate in them; but *Joseph of Aramathea* and *Nicodemus*, wrapped his dead Corps in them to bury it; Therefore Bishops, Priests, Deacons should never put on white Rochets or Surplisses on their backs to preach, pray, or celebrate the Lords supper whiles they live, but only their dead Corps be wrapped up in them when they are interred. 3ly. These white linnen Garments wherein Christs body was wrapped were only his Winding-sheet and Grave-cloaths; not a Surplisse, Albee, Stole or Rochet: neither were they consecrated by a Pope or Bishop, not worn in a Church, but only in a Sepulchre: yea our Saviour lest them lying in his Sepulchre when he rose again, *John 20. 5, 6, 7, 8.* and never wore them afterwards: Ergo Bishops, Priests, Deacons, should only wear unconsecrated Winding-sheets, and fine linnen Garments in their Graves when dead; and there leave them when they rise again; not consecrated Rochets, Surplisses, Albees, Stoles in the Church when living; 4ly. Christs body was not wrapped in these linnen cloaths in any relation to his Priestly office or function; but only as a mere dead Corps to be interred, it being the usual manner of the Jewes thus to bury dead Corps, as well Laymen as Priests: witness *John 19. 29.* (quoted by this Impostor) *Then took they the body of Jesu, and wound it in linnen cloaths, with the spices, as the manner of the Jewes is to bury, compared with John 11. 44.* So the (1) *Nasamonies, Gracians, Spartans, Argives, Syracussians, Sycionians*, and other Nations wrapped the dead bodies of their deceased Friends in white linnen cloaths, with spices and balmes, and so interred them. Therefore it this reason be solid, all Men and Women as well Jewes as Gentiles, Pagans as Christians should wear white Rochets, Surplisses, Albees, Stoles in Churches, as well as Popes, Archbishops, Bishops, Priests and Deacons, because they are all alike interred and wrapped in white linnen Grave-cloaths, when buried in their Graves.

1 Alexander ab  
Alexandro, Gen.  
Dierain, l 3.  
c. 7.

The first probable authority in any true Antiquity, for Bishops, Ministers and Deacons wearing white Vestments in the celebration of the Lords Supper, is that of Hierom, about 410. years after Christ, Advers. Pelagianos, l. 1. c. 9. *Unde adjungis, genera vestium & ornamentorum Deo esse contraria. Quæ sunt, rogo, inimicitia contra Deum si tunicam habuero mundiorẽ? si Episcopus, Presbyter & Diaconus, & reliquus ordo Ecclesiasticus in Administratione Sacrificiorum cum candida veste processerint? Cavete Clerici, cavete Monachi, vidue & virgines, praelatimini nisi sordidas vos atque pannosas vulgus aspiceris. Taceo de hominibus sæculi, quibus aperte bellum indicitur, & inimicitia contra Deum, si pretiosis atque nitentibus utuntur Exuviis.* And in his [n] Commentariorum l. 13. in Ezech. e. 44. *Vestibus lineis utuntur Aegyptii Sacerdotes, non solum intrinsecus sed & extrinsecus.* ( he means their Pagan not Christian Priests,) *Porro\* religio divina, alterum habitum habet in Ministerio, alterum in usu vitæque communi.* Which compared with his former passage, intimates, that some Ecclesiastical Persons did then wear white Vestments, in the Religious publick exercise of their Ministry, and Administration of the Sacrament: which is further evidenced by St. Chrysostom, ad [o] Populum Antiochie, Serm. 60. Wherein he applying his Speech to the Ministers who distributed the Lords Supper to the people, useth this expression, *Hoc vestra dignitas, hoc securitas, hoc omnis Corona,* ( to keep scandalous unworthy persons from the Lords Table ) *non ut albam et splendidam tunicam circumcinctis induiti.* Which he repeats again in his 83. Homily upon Matth. 26. *Hæc est dignitas vestra, hæc stabilitas, hæc Corona præcipua, non ut tunicam induiti candidissimam per Ecclesiam ambuletis.* Whence the [p] Century Writers observe, *Candida vestis meminit tantum obiter Chrysostomus, dum de Sacramenti corporis ac sanguinis Dominici administratione disserit.* From these passages of Hierom, and Chrysostom, \* Durastus, [q] Mr. Hooker and others justify the Antiquity, use of Surplisses, though they do not positively define these white

n Tom. 5. p.  
875. D.

\* He writes it  
of the Jewish  
Priests, not  
Christian Mini-  
sters.

o Tom. 5. Col.  
338. D. &  
Firm. 2.

p Cent. Magd.  
Tom. 5. c. 6.  
Col. 652.

\* Rationale Di-  
vinorum l. 3.  
q Ecclesiastical  
Policy l. 5. sect.

white Garments to be Surplisses; nor can they prove they were constantly and universally used by, much lesse prescribed to all Ministers, Deacons, and Ecclesiastical persons in that age, or some hundreds of years after, by any Oecumenical, National or Provincial Councils. [r] Gregory of Towers in the 4th. Book of his Histories, c. 60. makes mention of the Arch-deacons putting on the Albe upon the Bishop when he officiated, which some take to be a Surplisse, about 640. years after Christ, but for Bishops or Priests constant use of them by any Canon or Law in that age, I yet remember none. About 700. years after Christ, Pope [f] Sylvester and other Popes brought in the use of Stoles, Surplisses, with other Priests Massing Vestments by degrees, and soon after turned their Masses and Divine Services, by their manifold disguised Vestments, Ceremonies, Processions, Bowings, Crossings, ridiculous, antique, fanatick innovations, gestures, into a meer Pageantry or Enterlude, as is evident by [r] *Ordo Romanus Antiquus de Divinis Catholicæ Ecclesiæ Officiis*, said to be compiled about 800. years after Christ: by Abbot Alcuinus, Tutor to Charles the Great, *De Divinis Officiis* cap. 38, 39. published about the year 802. where he at large describes the use, original, and reason of instituting the several sorts of Pontifical and Priests Vestments, both under the Law and Gospel, paralleling them and the grounds of their institution together. After whose time I find [u] several Canons made in divers Provincial Councils in France, for the use of Albes and Surplisses in the Celebration of Masses and Sacraments; the use of them being continued, and successively prescribed in all Popish Churches since that age to this very day, which not only make the putting on or [x] wearing a Surplisse by every Priest in the Act of his Ordination, and of a Rochet, with sundry other Episcopal Vestments and Ornaments upon Bishops, a principal part, badge of their Consecration, as the Roman Pontifical and Ceremonial prescribe in their Rubricks, but likewise in their Missals, Pontifical and Ceremonial of Bishops, enjoyne set forms

See Cent. Magd.  
6. 66. Col. 337.

Cent. Magd. 7.  
Col. 153, 154.

Bibl. Patrum;  
Torn. 8. p. 397.  
398, &c.

Bochellus De-  
cret. Eccles. Gal.  
1. 1. Tit. 7. 13.  
Tit. 1. 1. 6. Tit.  
17.

Cent. Magd.  
9. 10, 11, 12, 13,  
&c. cap. 6. Baro-  
nii Annales Spon-  
danus, Missale,  
Pontificale & Ce-  
rimoniale Roma-  
num.

of Prayers and Crossings to be used by Bishops in the consecration of, and putting on of Roshers, Albees, and other Trinkets: when they are to officiate, or discharge their Ministry in them; which I shall here insert, that all may discern their superstition and vanity. I shall begin with their consecration of these Garments.

\* At the end of  
Missale Roma-  
num, Ex Decreto  
Sacri Concilii  
Tred. in Refor-  
matum, &c. An-  
tiquæ, 1630.  
Benedictiones Di-  
versæ, f. 101,  
101. Pontificale  
Romanum, par. 2.  
p. 357, 358.

\* *Benedictio Sacerdotalium indumentorum in genere.*

*V.* Adjutorium nostrum in nomine Domini.  
*R.* Qui fecit cælum & terram. *V.* Dominus vobiscum.  
*R.* Et cum spiritu tuo.

*Oremus.*

\* Innovationi-  
bus nostris, bad  
been better.

\* Here they make  
3. Crosses.

**O**mnipotens & sempiternus Deus; qui per Moysen sa-  
mulum tuum pontificalia & sacerdotalia, seu levitica  
vestimenta, ad explendum in conspectu tuo ministerium  
eorum, ad honorem & decorem nominis tui fieri de-  
crevisti: adesto propitius \* invocationibus nostris: & hæc  
indumenta sacerdotalia, desuper irrigante gratia tua,  
ingenti benedictione per nostræ humilitatis servitium  
\* purifi-~~care~~, & bene-~~dicere~~, & conse-~~crare~~ digne-  
ris: ac divinis cultibus & sacris mysteriis apta & bene-  
dicta existant: his quoque sacris vestibus Pontifices, &  
Sacerdotes; seu Levitæ tui induti, ab omnibus impul-  
sionibus sèl temptationibus malignorum spirituum muni-  
ti & defensi esse mereantur: tuisque mysteriis aptè &  
condigne servire & imitare, atque in his tibi placitè  
& devotè perseverare tribue. Per Christum Dominum  
nostrum. *R.* Amen.

*Oremus.*

**D**eus; invictæ virtutis triumphator, & omnium re-  
drum creator ac sanctificator: intende propitius pre-  
ces nostras; & hæc indumenta leviticæ, sacerdotalis  
& pontificalis gloriæ, ministris tuis fruenda, tuo ore  
proprio bene-~~dicere~~, sanctifi-~~care~~, & conse-~~crare~~ digne-  
ris; omnesque eis urentes, tuis mysteriis aptos, & tibi  
devotè ac laudabiliter servientes, gratos efficere digneris.  
Per Dominum nostrum.

*Oremus.*

Oremus.

**D**omine Deus omnipotens, qui vestimenta Pontificibus, Sacerdotibus: & Levitis, in usum tabernaculi fœderis necessaria, \* Moysen famulum tuum agere \* Not Aaron, Priests, Popes, or Bishops. iussisti, eumque spiritu sapientiæ ad id peragendum replevisti: hæc vestimenta in usum & cultû mysterii tui benedicere, sancti-  
ficare, & consecrare digneris; atque ministros altaris tui, qui ea induerint, septiformis Spiritus gratia dignanter repleri, atque castitatis stola, beata facias cum bonorum fructu operum ministerii congruentis immortalitate vestiri. Per Christum Dominum.  
R. Amen.

Deinde aspergit ipsa indumenta aqua benedicta.

Specialis Benedictio cuiuslibet Indumenti.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum & terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

**D**omine Omnipotens bonarum virtutum dator, & Domnium benedictionum largus infusor, Supplices te rogamus ut manibus nostris opem tuæ benedictionis infundas, & has Caligas & Sandalia, vel Amictum, vel Albam, vel Cingulum, vel Stolam, vel Manipulum, vel Tunicellam, vel Dalmaticam, vel Planetam divino cultui præparata, vel præparatum, vel præparatam) virtute sancti spiritus benedicere, sancti-  
ficare, & consecrare digneris; & omnibus eis (vel eo, vel ea) utentibus gratiam sanctificationis sacri mysterii tui benignus concede, ut in conspectu tui sancti, immaculati atque irreprehensibiles appareant, & auxilium misericordiæ tuæ acquirant. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Deinde aspergit ea aqua benedicta.



Before and after which follow several Chapters and forms, *De Benedictione Mapparum, seu Lintaminum sacri Altaris, De Benedictione Corporalium, De Benedictione novæ Crucis, De Benedictione Crucis Pectoralis, De Benedictione Imaginum aliorum Sanctorum, De Benedictione vasorum & aliorum vasorum in genere. De Benedictione Tabernaculi sive vasculi pro Sf. Eucharistia Conservanda, De Benedictione Capsarum pro Reliquiis & aliis Sanctuariis includendis, De Benedictione & impositione primæ lapidis pro Ecclesia edificanda, De Ecclesiæ Benedictione seu Consecratione, De Altaris consecratione, De Benedictione Tobaleorum, Vasorum & Ornamentorum Ecclesiæ & Altaris consecratorum, De Altaris consecratione quæ fit sine Ecclesiæ dedicatione, De Altaris consecratione, cujus Sepulchrum Reliquiarum est in medio summitatis stipitis, De Altaris portabilis consecratione, De Benedictione Cimeterii, De Reconciliatione Ecclesiæ & Cimeterii, De Reconciliatione Camiterii, sine Ecclesiæ Reconciliatione, De Consecratione Patenæ & Calicis, De Benedictione Signi vel Campanæ: (One Consecration and Superstition still engendring another almost in infinitum according to Popes and Prelates sanatick devises.) All which traine and beadroll of consecrated particulars must dance attendance on massings Priests and Prelates, to make their Popish Masse, and Divine service compleatly meritorious, that I say not impious, theatrecal, ridiculous, and their Bishops, Priests, little different from, if not far worse and more antique than common Stage-players; as those who seriously peruse their *Roman Pontificals, Ceremonials, Missals, and Durantus his Rationale Divinorum* cannot but conclude: And therefore should resolve with the Apostle, 1 Cor. 13. 11. *When I became a man, I put away (these) childish things*, which old childish Prelates, and *bis pueri senes*, overmuch admire and contend for, as if all Religion and Devotion consisted in such Fopperyes.*

When all these Massing Utensils are thus consecrated, and these Episcopall and Sacerdotal Garments hallowed by Bishops; yet neither Priests nor Bishops must presume to

to put any of them on to say Masse, or administer Sacraments, without the use of special Prayers prescribed by, and thus registred in the *Preparatio ad Missam*, prefixed to all the Roman Missals, set forth and revised by Pope Pius the fifth, and Clement the eighth.

*Orationes dicendæ ab Episcopo, quando in Pontificalibus celebrat. Ad Caligas.*

**C**alcea Domine, pedes meos in preparationem Evangelii pavis, & protege me in velamento alarum tuarum.

*Cum exiit \* Cappa.*

**E**xue me, Domine, veterem hominem cum moribus & aliis suis: & indue me novum hominem, qui secundum Deum creatus est in justitia, & sanctitate veritatis.

\* See Spelmani Glossarium, Tit. Cappa.

*Cum lavat manus.*

**D**a Domine virtutem manibus meis ad abstergendam omnem maculam immundam: ut sine pollutione mentis & corporis valeam tibi servire.

*Ad Amictum:*

**P**one Domine galeam salutis in capite meo, ad expugnandas omnes diabolicas fraudes: inimicorum omnium versutias superando.

\* Or Impone Domine, Capiti meo Galeam Salutis.

*Ad Albam.*

**D**ealba me, Domine, & a delicto meo munda me: ut cum his qui stolas suas dealbaverunt in Sanguine Agni, gaudiis persuar. sempiternis.

*Ad Cingulum.*

**P**recinge me, Domine, cingulo fidei, & virtute castitatis lumbos meos, & \* extingue in eis humorem libidinis, ut jugiter maneat in me vigor totius castitatis.

\* Priests marriage would do this better than a Girdle, 1 Cor. 7. 1, 2, 3, 4, 5, 9.

*Cum accipit Crucem pectoralem.*

**M**unire digneris me, Domine Jesu Christe, ab omnibus insidiis inimicorum omnium, signo sanctissime Crucis tue: ac concedere digneris mihi indigno servo tuo, ut sicut hanc Crucem Sanctorum tuorum reliquiis refertam ante pectus meum teneo, sic semper mente retineam & memoriam passionis, & sanctorum victorias Martyrum.

*Ad*

## Ad Stolam.

**R**edde mihi, Domine, obsecro, Stolam immortalitatis, quam perdidisti in pravicatione primi parentis : & quamvis indignus accedere præsumo ad tuum sacrum mysterium cum hoc ornamento, presta ut in eodem in perpetuum merear latari.

## Ad Tunicellam.

**T**unica iuventutis, & indumento letitiae induat me Dominus.

## Ad Dalmaticam.

**I**ndue me Domine indumento salutis, & vestimento letitiae, & Dalmatica iustitiae circumda me semper.

## Ad Chirothecas.

**C**ircunda Domine manus meas mandata novi hominis, qui de caelo descendit : ut quemadmodum Jacob dilectus tuus, pelliculis haedorum operiis manibus paternam benedictionem, oblato patri cito potiusque gratissimo, impetravit, sic & oblata per manus nostras salutari hostia, gratiae tue benedictionem merear. Per Dominum nostrum Jesum Christum filium tuum, qui in similitudinem carnis peccati pro nobis obtulit semetipsum.

## Ad Planetam.

**D**omine, qui dixisti, Jugum meum suave est, & onus meum leve : presta ut illud portare valeam, quod possum consequi tuam gratiam.

## Ad Micram.

**M**itram, Domine, & salutis galeam impone capiti meo : ut contra antiqui hostis, omniumque inimicorum meorum insidias inoffensus evadam.

## Ad Annulum cordis.

**C**ordis & corporis mei, Domine, digitos virtute decora, & septiformis Spiritus sanctificationis circumda.

## Ad Manipulum.

**M**erear, precor Domine, manipulum portare mercede flebili, ut cum exultatione portionem accipiam cum iustis.

Orationes dicendæ cum Sacerdos induitur Sacerdotalibus paramētis.

**C**um lavat manus; Ad Amictum dum ponitur super caput; Ad Albam, cum ea induitur; Ad Cingulum, cum se cingit; Ad Manipulam, dum imponitur brachio sinistro; Ad Stolum dum imponitur collis; Ad Capsulam cum assumitur. Are the same with those forecited, which the Bishop useth when he putteth them on.

If these respective Vestments and Prayers be necessary or convenient for Priests and Bishops, then certainly for all other Christians too.

The (a) Roman Pontifical, in the Title *De Clerico faciendo*, prescribes, that when any Clerk or Clergy-man is to be made, *quilibet ordinandorum habere debet suum Superpellicum super brachium sinistrum, & candelam in manu dextra*: and after their shaving by the Bishop in four places in their heads, and some Prayers, Crosses and Benedictions, (there at large recited) the Bishop sitting with his Miter, and taking in his hand the Surplisse, saith unto them all. *Induat novum hominem, qui secundum Deum creatus est, in justitia & sanctitate veritatis, & mox imponit illud (Superpellicum) cuilibet repetendo. Induat te, &c. immittens usque ad scapulas, & immediate trahens, si unum tantum sit Superpellicum, sicque facit usque ad ultimum, qui eo totaliter induitur.* After which, in the Title, *De Minoribus Ordinibus*, follows this Rubrick: *Ordinandi omnes ad quatuor minores Ordines, esse debent Superpellicis induti, cum candela in manu dextra.* And in the Rubrick *De Consecratione Diaconi & Sacerdotis*, it writes, *Fisigitur amictu, Alba, cingulo, & manipulo paratis, ac stolum in sinistra manu, & candelam in dextra, ac dalmaticam super brachium sinistrum tenentibus, &c.* the Archdeacon presents them to the Bishop to be ordained. *Post hæc Pontifex accipiens Stolum, &c. et Dalmaticam, induit ea quemlibet successivè usque ad humeros, & sic usque ad ultimum, & hoc, si una tantum sit Dalmatica: Si verò quilibet suam habet, tunc singulos sua totaliter induit, dicens cui-*  

H

libet,

\* P. 12, 13,  
30, 32, 38, 39.

\* Ibid. p. 49, 58.

\* Pontificale Romanum, p. 57, to 81.

libet; Accipe stolam ✠ candidam de manu Dei, &c. Induat te Dominus indumento salutis, & vestimento iustitiae, & Dalmatica iustitiae circumdet te semper, in nomine Domini, R. Amen. Their \* Ordination being ended, in loco convenienti sacras vestes deponunt. So in the Consecration of a Bishop elect, among other things, Vestments for his Consecration, there are prepared, \* Item Paramenta omnia Pontificalia, coloris temporis & Officio Missae convenientis, videlicet, sandalia, amictus, alba, cingulum, crux pectoralis, stola, tunicella, dalmatica, cibicbece, planeta, mitra anaphrygiata, annulus pontificalis, baculus pastoralis & manipulus, &c. Adsumt duo ad minus Episcopi assistentes, qui induuntur Rocheto, & si sint regulares, superpellicea, amictus, stola, pluviali, coloris temporis & Officio Missae convenientis, & mitra simplici alba, & quisque habeat suum Pontificale. After many Prayers, Crossings, and other ridiculous Ceremonies, Episcopi assistentes ducunt Electum ad Capellam suam, & ibi deposito pluviali, Acolythi induant illum sandalia, ipso Psalmos & orationes consuetas legente. Deinde tunicella, dalmatica, casula, & manipulo induitur, quibus indutus incedit ad suum altare, &c. After which his Miter, Ring, Pastoral staff are consecrated, put on, and delivered to him by the Bishop, with many Prayers, Solemnities, Crossings, Bowings, Kneelings, Prostrations, changes of habits, places, and antique Gestures, siter for a Stage then a Church. When an Archbishop is consecrated, he hath a Pall put on, and super added to all these forecited Vestments, which must be used only upon certain special feasts and occasions, put on with the like superstitious Ceremonies and Formalities, recorded in the Roman Pontifical: the serious perusal whereof, and of Durantus his Rationale Divinorum, l. 3, 4. is sufficient to make all grave, judicious, sober Christians, to nauseate such theatrical disguises and Vestments, on which grave old Bishops over-much dote, as little Children use to do on their Babies, Toyes and Rattles.

The first forein Synod wherein I find the use of white Garments and Surplisses prescribed to Priests, Canons, Chaplains,



Chaplains, is that held under \* *Galo* and *Simn* the Popes Legates in France, Anno Dom. 1215. which among other Decrees reproving the luxury, pride and excesses of Priests Garments, expressly prohibited them to wear Garments of any other colour but white; or black, or red, and commanded, *ut sine Suppliciis* (Superpelliceis) *vel tunicis lineis*, *vel capis clausis extra domos suas de cetero non incedant*; that from thenceforth they should not walk abroad out of their Houses without Surplisses, or linnen Coats, or close Hoods: But this Decree relates rather to their ordinary wearing Habits, than to their sacred Vestments, and enjoynes them to wear Surplisses and white Garments as well in their Houses as in the Church; wherefore it addes, \* *Nullus permittatur deservire altari nisi in Superpellicia vel capa clausa*. After which it subjoynes, *Sacerdos five Diaconus corporalia saepe abluat, indutus Superpelliceo, in vase mundo specialiter ad hoc deputato; omnes vero ablutiones, si fieri potest, in piscina reponantur, vel saltem prime, cetera autem in baptisterio*. Here Priests and Deacons are made Lawndresses to wash their Corporals, arrayed in their Surplisses when they wash them, and the water wherein they wash them must be reserved in a consecrated Cisterne, or in the Fontas holy, and one superstition, foppery begetting another, till endless, it proceeds further; *Item lintamenta Altaris & indumenta Sacerdotalia non nisi a Sacerdote vel Diacono, vel aliqua bona matrona vel virgine, sine appositione aliorum pannorum, convenienter, quando opus fuerit abluantur, ita ut munda & nitida conserventur; quia nimis absurdum, sordes esse in vestibus sacris, quae dedecorent etiam in profanis*. \* The like concerning their washing, was decreed in the Synod *Ecclesiae Trecentis* in France, Anno 1427. and by other French Synods.

The next Synod (prescribing the use of Surplisses under pain of Excommunication) in the time of divine service, is the Popish Synod of *Poitiers* in France under *Americus*, Anno 1367. which thus decreed, \* *Precipimus sub pena excommunicationis, quod cum Clerici,*

\* *Bochellus Decret. Eccles. Gal. l. 6. Tit. 7. c. 24, 25. p. 1010, 1221.*

\* *Bochellus Decret. Eccl. Gal. l. 3. Tit. 1. De Eucharistia, cap. 32. l. 5. 62. See c. 43, 44, 45.*

\* *Bochel. ibid. c. 114, 115, 116, 117, 118.*

\* *Bochel. Decr. Eccl. Gal. l. 6. tit. 17. c. 31. p. 1322.*

seu Capellani in Ecclesiis parochialibus adstant administrantes cum divina celebrantur, honeste Superpellicitis sint induti.

a Boëhellus Decret. Eccles Gal. l. 3. Tit. 1. c. 5. p. 364.

The(a) Synodalia Ecclesie Trecentis in France, An. 1427. thus decree the wearing of Surplisses by Priests, Attendat etiam Sacerdos vel Clericus ministrans in Missa, ut se habeat honestè, & si fieri potest, capam habeat seu Superpellicem quo sit indutus, maxime in solennitatibus. They subjoyn, if the Priests nose in saying Masse chance to bleed, and any of the blood fall upon his Surplisse, after the blood stopped, he is to proceed in his Masse, having first washed his hands in silence, mutatis tamen prius vestimentis Sacerdotalibus, & pannis altaris, si sint sanguine maculati.

b Boëhellus Decret. Eccles Gal. l. 1. Tit. 6. c. 54. p. 60.

(b) John Damboise Bishop of Lingon, in a Synod held in France, Anno 1491. made this Decree, That all having Benefices with Cures should wear Surplisses at Masse, Vespers, and in the Celebration of all Divine Offices. Precipimus omnibus & singulis Presbyteris beneficia Curata habentibus aut regentibus, ut dum ipsos pro Missa, Vesperis, aut aliis Officiis Divinis in eorum Ecclesiis Celebrandis aut dicendis interesse contigerit, sint decenter et honestè Superpellicitis induti, et sine ipsis ad Divina Officia publice accedere non possunt.

c Boëhellus Decret. Eccles Gal. l. 3. Tit. 1. c. 78. p. 371. c. 114. p. 378.

(c) Synodus Senonensis in France, An. 1524. enjoynes the Priest to wear a Surplisse when he carries the Sacrament to sick persons. Quotiens contigerit Sacerdotem deferre sanctam Eucharistiam ad infirmos, habeat Sacerdos Superpellicem et Stolam, & incedat tam eundo quam redeundo usque ad Ecclesiam in habitu decenti, faciatque ante se deferri lumen, & campanulam pulsantem preire.

d Ibid. c. 79. p. 371. c. 91. p. 374.

(d) Synodus Carnotensis in France, An. 1526. ordained the like in these words, Ordinamus, quod ubi ad infirmos deferendum erit corpus Christi, Sacerdos delaturus primum lavet manus, deinde induat Superpellicem, et Stolam superponat, incedensque cum honestate, reverentia & honore, orationes & preces ad Deum fundat, faciat lumen ante se deferri tam eundo quam redeundo, & campanulam pulsari.

The

The Synod of Paris, Anno 1557. decreed Surplisses to be worn at Mattins, Masses, publick Prayers, Litanies, Confessions, and at Celebration of the Eucharist, Marriage, and extreme Vaction. (e) *Parochi, eorum Vicarii & ceteri Sacerdotes, in divinis obsequiis Missarum Matutinarum & Vesperarum, in supplicationibus publicis, Litiis & confessionibus Suppellictiis utantur, in Eucharistia verò, Matrimonii, & Extremi Unctionis administratione, stolam addant Suppellictiis.* After this (f) *Synodus Aquis in France, Anno 1585. made this Decree concerning Clergy-mens wearing of Surplisses and other Vestments, Clericalis ordinis homines, cum Ecclesia versantur quo tempore Superpelliccum induere non debent, ne sint sine toga exteriori, præsertim horis quibus divina celebrantur, aut populus ad Ecclesiam accedere solet: Nec verò absque ea etiam in Diœcesanis locis, vicis aut pagis prodeant, nisi cum eos pedibus iter facientes viâ difficultas & longitudo aliter cogit, Superpellictiis, cum Ecclesie usus id postulat, omnes utantur, quæ non lacera sint, non sordida, et quæ etiam manicas habeant. Superpellicea autem illa quæ manicis carent, & quæ non Superpelliccorum sed Pantillorum nomine potius digna sunt, omnino prohibeantur. Canonici verò Cathedralium & Collegiatarum, quo tempore Cappa induuntur, ii Rocheto induantur sub Cappa. Clerici autem cum Superpellicteis fuerint induti, nullo modo in manibus flores, nec aliud quod statui suo & Ecclesia non conveniat, habeant; non vagentur per Ecclesiam, nec deambulent, nec circumcursitent, sed graves semper sint in incessu & statu. Singuli autem præterea præsertim qui in aliquo minorum saltem ordinum sunt, propriam Superpelliccum habeant, quo etiam in Ecclesia, cui ascripti sunt et alibi, cum ipse si suis fungi muneribus contigerit, uti possint. Si quis personatus, vestes Clericales aut monachales, vel ad eorum formam induerit, & is qui eas assumpserit, & is qui accommodarit, graves, penas subeant. Qui verò Clericus, cuiusvis etiam gradus ordinis, dignitatis in aliquo de præmissis non obtinuerit, is præter penas jam inflictas, aut salvari penitentia, aut pecunia, aut suspensione ab ordinum munere, et*

e Boebellus l. 6. Tit. 17. de vestibus & Dornatu Clericorum, c. 20. p. 1010.

f Boebellus l. 3. Tit. 17. c. 14. p. 1012, 1019.

beneficiorum administratione, aut ipsis etiam beneficiis, aut carcere, aut exilio, aut pluribus simul ex iis penis, aut gravi oribus pro modo culpæ, Episcopi arbitrari mulctetur. Qui iterum in eadem re peccaverit, duplicata pena pro ratione criminis, ab eodem plectetur.

This Synod likewise decreed, that the Parish Priest who is to carry the Eucharist to sick Persons, do wear a Surplis, and proceed in this manner, \* *Ubi manus lavaverit, tum Superpellicea, Stola, pluviali ubi potest indutus, ad altare genibus flexis oret. Sacerdotes vero ceteri Clericive qui comitantur Superpellicium adhibeant. Si Canoniorum capitulum sit, cappam vel almutiam, aliudve indumentum, ut illis in choro moris est. Reliqui fideles bini prosequantur capite aperto, & quamplurimi candelis accensis, ac primo loco viri, in quibus scholares sanctissimi Sacramenti precedant, postremo femina: Omnes, præsertim Ecclesiastici homines, hymnos & Psalmos penitenciales, aliosve intima anime pietate, simul cum Parocho, sed alternatim pronunciant, atque alii etiam religiosi orent.* It likewise addes, \* *In celebratione Missæ Sacerdos ne se conferat ad altare, nisi Clericum in decenti habitu, & cum Superpelliceo mundo cum manicis, sibi inservientem habuerit; injoyning the Parish Clerke to wear a Surplisse as well as the Priest.*

\* Boethius, l.  
3. Tit. 1. c. 79.  
p. 373.

\* Boeth. Decr.  
Ecol. Gal. l. 1.  
Tit 7. De celebratione Missæ,  
c. 5. p. 60.

This last French Popish Synod prescribes the constant use of Surplisses to all Canons, Prebends, Parish Priests and Curates under several Ecclesiastical and Temporal punishments, with greatest rigour and severity; when as *Ordo Romanus Antiquus de Divinis Officiis, & Missæ*, the Roman Pontificals, Ceremonials, Missals, in their Rubricks of saying or singing Masse, prefixed to them, do onely enjoin their use without any penalties Ecclesiastical or Civil expressed in them, to be insisted on Non-Conformists thereunto.

For the use of Surplisses in our British Churches, during the Britons or Saxons times, I remember nothing in Canons or Histories; only our *Alcuinus*, Tutor to Charles the Great, An. 800. De Divinis Officiis, c. 98. 39. writing of

of the several Vestments wherewith Priests were clad in the Old Testament, observes, *Habent etiam nunc Ministri Ecclesie Christi superhumeralia quod amictum vocamus, quando ad altare ministrant; quod fit ex lino purissimo.* *Per linum quod ex terra sumitur, & per multos labores ad candorem ducitur, designatur corpus humanum, quod ex terra constat. Sicut ergo linum per multos labores ad candorem reducitur, ita corpus humanum multis calamitatibus attritum, candidum et purum esse debet ab omni sorde peccatorum.* Postea sequitur *Poderis, quae vulgo Alba dicitur; significat autem perseverantiam in bona actione.* After which he mentions the *Stola, Dalmatica, Casula*, used by Priests; and *Pallium Archiepiscoporum*, to distinguish the Archbishop from his Suffragans, subjoyning, *Stephanus natione Romanus ex Patre Labio (ut legitur in gestis Pontificalibus) constituit Sacerdotibus Levitisque Vestes sacras in usu quotidianum non uti nisi in Ecclesia.* Whether any of these Garments were then used in England, or the same with Surplises for fashion, as colour, I cannot define. The first mention I observe in our Historians of Surplises and their wearing by that Name, is in the year of our Lord 1237. the 21. of Henry the 3d. where \* *Mat. Paris* records, That Otto the Popes Legate summoning all the Popish Bishops, Abbots and Clergy to a Council in Pauls Church, London, to which he went in great pomp, entering the Church; he put on his Pontifical Garments, and among the rest a *Surplisse*, which he thus expresseth; *Pontificalibus se induit, scilicet Superpelliceo, et desuper cappa Chorali pellibus variis furrata, et mitras et precedentibus Archiepiscopis Cantuariensi et Eboracensi eum cum processione solemnem, cum cruce et ceteris accensis et cum Letania.* The second day the Council being begun, *missi sunt ex parte Domini Regis, Comes Lincolnensis Johannes, et Johannes filius Galfridi, et Gulielmus de Rale, Canonicus sancti Pauli, ut dicto Legato ex parte Regis et Regni inhiberent, ne tibi contra Regiam Coronam et Dignitatem aliquis statuere attemptaret, et remansit ibi, ut hoc observaretur, Gulielmus de Rale Capsa canonica et Superpelliceo,*

a Opera Buri-  
tia, 1617. col.  
1085, &c.

b Hist. Angl.  
Tiguri. 1589.  
p. 431. 432.  
Londini,  
1140.



¶ See Spelman.  
Gul. Somneri  
Glossarium Tit.  
Cappa, Cappa.  
Simoni Dunelmensis Hist.  
Col. 61.

\* Chronica W.  
Thorne. Col.  
2120.

¶ Provincialis  
Gulielmi Lind  
wode l. 3. De  
Eucharistia fol.  
180.

**Superpelliceo, alii recedentibus.** By which it seems the Canons sate in this Council in their || **Canonical Caps**, or **Coules** and **Surplisses**, as well as the Popes Legate himself. About the year 1290. **John Peckham** Archbishop of **Canterbury**, appropriating the Church of **Preston** to the Monks of **Canterbury**, and endowing a perpetual Vicar in it, granted in the **Instrument**, that the Monks, \* **Onera reparationis et refectionis Concelli prædictæ Ecclesiæ de Preston intus et exterius, necnon et inventionis librorum, Vestimentorum Superpelliceorum, et ornamentorum dictæ Ecclesiæ, quæ per Ecclesiarum Rectores inveniri et reparari debent aut solent, subeant.** Which intimates that Priests and Vicars did then use to wear, and find their own **Surplisses**, and by the same Archbishops **Provincial Constitutions**, who decreed, || **Dignissimum ut Sacramentum Eucharistiæ circumferatur cum debita reverentia ad Egrotos, Sacerdoti saltem induto Superpelliceo gerente orarium cum lumine prævio in lucerna, cum campana, ut populus ad reverentiam debitam excietur qui ad prosternendum se, vel adorandum saltem humiliter, informatur Sacerdotali prudentia, ubicunque Regem gloriæ sub panis latibulo evenerit deportari,** The original ground of kneeling at, as well as to the Sacrament. This is the 1. Constitution in our Church I have yet observed, prescribing Priests to wear **Surplisses** when they delivered the **Eucharist**, or carried it to sick persons, on which **Lindwode** hath this **Glosse**, **Et sic tolerare potest licet Minister Sacerdotis non sit indutus Superpelliceo, licet honestus sit quod ipse Minister Superpelliceo induatur considerata qualitate Beneficii et facultatibus ejusdem.** Which intimates that Parish Clerks should wear **Surplisses** as well as Priests.

\* Provincialis  
Gul. Lindwode  
l. 3. De Ecclesiis  
edificandis,  
f. 182 Joannis  
de Aton Constituciones  
Provinciales, f. 146. b.

**Robert Winchelsie**, his next successor in the See of **Canterbury**, as **Lindwode**, or **Simon Istp**, as **John de Aton** records, about the year 1300. decreed, what **Popish Trinkets**, **Books**, **Ornaments**, **Vestments** should be provided in every Parish Church by the **Parishioners**, amongst which he enumerates, **Dalmatica tunica et cum Capa de Choro, tria Superpellicea, unum Rochetum:**

On

On which *Lindwode* hath this Glosse, *Tria Suppellicea ad usum scilicet trium Ministrorum Ecclesie, vizt. Sacerdotis, Diaconi & sub-diaconi. Rochetum, quod differt a Suppelliceo, quia Suppellicium habet manicas pendulas, sed Rochetum est sine manicis, & ordinatur pro Clerico Ministraturo Sacerdoti, vel forsan ad opus ipsius Sacerdotis in Baptizando pueros, ne per manicas ipsius brachia impediuntur. His next Successor Walter Raynolds, decreed,\* That Archdeacons amongst other things, should take care that there should be in every Parish Church, ad minus duplicia Sacerdotalia Vestimenta (the one for Lords dayes, the other for holydayes, as *Lindwode* Glosseth it) & ut honor debitus divinis Officiis in omnibus impendatur, precipimus etiam, ut qui altari ministrat Suppelliceo induatur. On which *Lindwode* hath this Glosse, vizt. Presbytero celebranti assistens, et idem in Missa tempore ministrans: vel potest intelligi de Sacerdote quovis tempore accedente ad altare ut aliquid faciat vel disponat circa corpus Christi, ut videlicet, illo tempore sit indutus Suppelliceo, et juxta communem intellectum die supplicio, i.e. veste linea ad talem usum preparata, de qua tamen vestre non memini me legisse in toto corpore Juris Canonici vel civilis, nec etiam in sacra Scriptura: fit tamen de eo mentio 1. de Eccles. edific. c. ut Parochiani, et potest significari per tunicam Lineam qua induebantur filii Aaron, in veteri legi, de qua legatur, Exod. 28. ac finem, sed estimo quod proprie Suppellicium est indumentum de pellibus confectum, sed in nostro communi usu, intelligatur ut prius dixi.*

The use of these Rochets, Surplisses, and other Masling Vestments introduced by Popish Councils & Decrees to celebrate the Mass, & Masse Priests, Prelats officiating in them at their consecrated Altars, (who likewise clad and wrapped up their consecrated Host or Breaden God in a pure white linnen Corporal, by the prescription of the self-same Constitutions, Canons, Missals, Pontificals, Ceremonials, Rituals, which enjoyn Rochets, and Surplisses) continued in our Church till the abolishing of all Romish Masses, Pontificals, Missals, by K. \* *Ed. the 6.*

\* *Provincialis Gul. Lindwodes l. 1. De Officio Archidiaconi. fol. 38.*

\* See 1 E. 6. c. 1.  
2. & 3 E. 6. c. 1.  
3. & 4 E. 6. c. 10.  
5. & 6 E. 6. c. 1.  
Fox Acts and  
Monuments, vol.  
2. p. 658, to 670.

and

\* See Dr. Corn. Burges his reasons shewing the necessity of Reformation p. 33, 34.

in Fox *Acts and Monuments*, vol. 3 p. 146, 147, Dr. Heylins *History of the Reformation of the Church of England*, p. 90, 91.

and his Parliaments, by certain steps and degrees in the 1, 2, 3, 4, 5, and 6. years of his Reigh, not without some opposition, and an open Rebellion in Devonshire, Cornwall, and other places, by Popish Priests and their Confederates. In the first Edition of the Book of Common-Prayer, enjoined to be publicly read by the Statute of 2, & 3 E. 6. c. 1. not only all \* Bowings to, and towards the Altar, and *Hoffia*, praying towards the East, standing up at *Gloria Patri*, the Gospels, Creeds, bowing at the Name of JESUS, reading second service at the High Altar when there was no Sacrament there administred, with other Ceremonies prescribed by former Mass-books, Breviaries, Pontificals were abolished and left out of the Rubricks, as superstitious, useles, offensive; but likewise the wearing of Palls, Planets, Chimeres, Lawn Sleeves, Sandals, Copes, Hoods, and other Vestments, (except only a Rochet, to be worn by Archbishops, Bishops, and Surplisses only by Priests and Deacons) were totally laid aside as Popish superfluities, or unnecessary Disguises; and it was generally expected by divers zealous Protestants, that Rochets, Surplisses, and square Caps, would have been then likewise taken away upon the same account, being all appurtenances to the Masse, Masse-Priests, and only prescribed by Popes and Popish Missals, Pontificals, Canons, Decretals. But the King and Commons not holding it necessary or convenient to reform all things at first, but by degrees; \* Mr. John Hooper (a learned Divine in great reputation with the People, Lord Protector, and others for his excellent constant daily preaching and piety) being soon after elected Bishop of Gloucester, scrupling to wear a square Cap, Rochet, Surplisse, and refusing to be consecrated in his *Pontificalibus*, reputing them as TRIFLES, tending rather to SUPERSTITION than otherwise: and learned Peter Martyr (then Regius Professor in the University of Oxford) though a Prebend of *Christ-Church*, constantly refusing to wear a Surpliss in the Quire there at any time; and in a Letter

ter to a private Friend, July 1. 1650. (desiring his judgement concerning square Caps and Surplisses) declaring, That though they were things indifferent in themselves, which make no man of themselves godly or ungodly by their use or forbearance; yet he thought it most expedient for the good of the Church, that they and all others of that kinde should be taken away when the next opportunity should present it self: because where such Ceremonies were so easily contended for, which were not warranted and supported by the word of God, commonly men were less sollicitous of the substance of Religion, than they were of the circumstances of it. And John Alasco, Tys, Mr. John Rogers, Mr. John Philpot, and other learned Protestant Ministers then denying to wear these Vestments, yea decrying them as Superstitious, Popish, Massing attire, altogether as unfit for the Ministers of the Holy Gospel, and Evangelical Bishops, as those other Vestments then abolished; And Mr. Calvin, \*Zuinglius, with other eminent Protestant Divines, quite exploding their use in forein Churches, and declaring their judgements against them to the Lord Protector, Cranmer, Ridley, and other Bishops; thereupon in the Parliament of 5, & 6 E. 6. c. 1. the Common-prayer-book was revised, amended in sundry particulars, and \*the use of the Rochet, Surplis, Caps and Vestments prescribed by the Book of 2, & 3 E. 6. quite laid aside, the reason whereof are expressed in the Preface to that Book, why some Ceremonies were continued, and others laid aside, and in the Articles of Religion set forth by Edward the 6th. Anno 1552. Artic. 21. 23. Neither were they actually or legally revived by the Common-prayer-book revised, corrected, ratified by the Statute of 1 Eliz. c. 2. that Act injoyning all things to be done according to the Book of 5, & 6 Ed. 6. and none other or otherwise, in which there was nothing concerning these Garments.

What hot unchristian Schismes, Contentions about Rochets, Surplisses, the form of Bishops, Priests ordinary Vestments, and Formalities afterwards sprung up between

\* *Excogetur hac avaritia quæ se Hypocritæ fucio ad hunc modum vindicat. Nobis Christus unice spectandus est. Quicquid aliter geritur aliud quæ ipse gessit. Flagitium est De luxu mundi Ecclesiastici justus liber extruendus est si quis digne velit consultare. Zwingliu, De Canone Missæ Episcopatibus operum, pars 1. f. 187.*

\* See Dr. Corn. Burgess his reasons shewing the necessity of Reformation, &c.

p. 33, 34

See p. 115, 101, 123,  
 132, 133, 134,  
 139, 140, 158,  
 159, 164, to  
 269, 174, 175,  
 176.

our most zealous Protestant Bishops and Ministers, in the first 7. years of Q. Elizabeths reign; you may read at least in (p) Dr. Heylins late partial History of the Reformation of the Church of England, & of Q. Elizabeth, wherein he layes many black aspersions upon K. Edw. the 6. himself, his Government, the L. Protector, sundry of our godly Bishops, Martyrs, Divines at home, and Peter Martyr, Calvin, Zuinglius, Alasco, Beza, with other chief Protestant Divines of reformed Churches abroad, worthy the Ferula. These controversies about Church vestments &c. continued all her Reign, growing every year higher & higher, every Parliament in her time (as appears by the Journals) being troubled with many Petitions, Bills against them, which the Bishops by their power in the Lords house suppressed; and the world was filled with Books pro et contra concerning them; as the Books of Mr. Cartwright, Mr. Udall, Penry, Martin Mar-Prelate, Altare Damascenum; A Brief Discourse against the outward apparel, and ministering Garments of the Popish Church, printed 1578. A Discourse, whether it be a mortal Sin to transgress the commandments of Civil Magistracy, concerning the Apparel of Ministers. The Declaration of certain Ministers in London, refusing to wear the Apparel prescribed. Mr. Philip Stubbs, with sundry more on the one side, and Queen Elizabeths Advertisements in the seventh year of her Reign, by her High Commissioners advice, Archbishop Whitegift; his Answer to the Admonition to the Parliament; and Defence of his Answer against the Reply of T. C. 1574. in Folio. Dr. John Bridges his Defence of the Government now established in the Church of England, 1584. Mr. Richard Hooker of the Laws of Ecclesiastical Policy, 1593. with others on the other hand, evidence:

Neither did these unnecessary, unhappy Controversies, about Priests Vestments and Ceremonies, which perplexed our Church, and gave great advantage to our Romish Adversaries, expire with Queen Elizabeth, but survived, and grew to a height at the beginning of King



K. James his Reign; who to silence or allay them, appointed a special \*Conference at Hampton Court, between the Bishops and Non-Conformists Party (whereof Learned Dr. Ranolds was one) about Reformation of Church matters, Anno 1603. which many hoped would have put a period to these Contests; but instead thereof did much increase them, through the Bishops obstinacy, potency, pride; who refusing to comply with the moderate, just desires of their Fellow-Ministers, and Protestant Christian Brethren in some superfluous Trifles; particularly concerning the wearing of the Surplises, then, and yet commonly termed A Ragge of Popery: soon after in their Convocation held at London 1603. prescribed the constant wearing of Surplisses, (and Copes, Hoods besides) not only to Cathedral Church-men, but likewise to all Ministers, Curates reading Divine Service, or administering the Sacraments, in Parish Churches or Chapels, and likewise to Fellows and Schollars in the Universities; (for which there was no former binding Law nor Canon) by these ensuing Constitutions.

q See the Conference at Hampton Court, printed 1604. p. 16, &c.

Canon 16, and 17. In the whole Divine Service, and Administration of the Holy Communion, in all Colleges and Halls in both Universities, the Order, Form and Ceremonies shall be duly observed as they are set down and prescribed in the Book of Common-Prayer, without any omission or alteration, (even in the faulty old English Translation) all Masters and Fellows of Colleges and Halls, and all the Schollars and Students in either of the Universities, shall in their Churches and Chapels, upon all Sundayes, Holydayes, and their Eves at the time of Divine Service, wear Surplisses, according to the Order of the Church of England, (which had no such Order that I can find before.) and such as are Graduates, shall agreeably wear with their Surplisses, such Hoods as do severally appertain to their Degrees.

Canon 24. In all Collegiate and Cathedral Churches, the Holy Communion shall be administered upon principal Feast-dayes, sometimes by the Bishop if he be present, and some-

times

times by the Dean, and at sometimes by a Canon or Prebendary, the principal Minister using a decent Cope, and being assisted with the Gospeller and Epistolar agreeably, according to advertisements published by Queen Elizabeth An. 7.

Canon 25. In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplisses, saving that all Deans, Masters and Heads of Collegiate Churches, Canons and Prebends, being Graduates, shall daily at the times both of Prayer and Preaching, wear with their Surplisses such Hoods as are agreeable to their Degrees.

Canon 58. Every Minister saying the publike Prayers, or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplisse with Sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers who are Graduates shall wear upon their Surplisses at such time, such Hoods as by the Orders of the Universities are agreeable to their Degrees; which no Minister shall wear (being no Graduate) under pain of Suspension. Notwithstanding, it shall be lawfull for such Ministers as are no Graduates, To wear upon their Surplisses instead of Hoods, some decent Tippet of Black, so it be not silk. After which follows this 74. Canon, prescribing the form, species of their ordinary wearing Apparel.

The true, ancient and flourishing Churches of Christ being ever desirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their Ministry, did think it fit by a prescript form of decent and comely Apparell, to have them known to the people, and thereby to receive the honour and estimation due to the speical Messengers and Ministers of Almighty God. We therefore following their grave judgement, and the ancient Custom of the Church of England, and hoping that in time newfangledness of Apparel in some factious persons will dye of it self, doe constitute and appoint, That the

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Archbishop and Bishops, shall not intermit to use the accustomed Apparel of their degrees. Likewise all Deans, Masters of Colledges, Archdeacons, and Prebendaries in Cathedral and Collegiate Churches, ( being Priests or Deacons ) Doctors in Divinity, Law, and Physick, Bachelors in Divinity, Masters of Arts, and Bachelors of Law having any Ecclesiastical living, shall usually wear Gownes with standing collers, and sleeves straight at the hands, or wide sleeves as is used in the Universities, with Hoods or Tippets of Silk or Sarcenet, and square Caps. And that all other Ministers, admitted or to be admitted into that function, shall also usually wear the like Apparel, as is aforesaid, except Tippets only. We doe further in like manner ordain, That all the said Ecclesiastical persons above mentioned, shall usually wear in their journeyes Cloaks with sleeves, commonly called Priests Cloaks without Gards, Welts, long Buttons, or cuts. And no Ecclesiastical person shall wear any Coif, or wrought Nightcap, but only plain Night-caps of black silke, Satten, or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any holinesse or special worthinesse to the said garments, but for decencie, gravitie and order, as is before specified. In private houses, and in their studies, the said persons Ecclesiastical may use any comely and Scholar-like Apparel. Provided, that it be not cut or pinckt, and that in publike they go not in their Doublet and Hose, without Coats or Cassocks: and that they wear not any light-coloured Stockings. Likewise poor beneficed men and\*Curates (not being able to provide themselves long Gownes,) may go in short gowns of the fashion aforesaid.

Those who will take the pains to compare these Canons of our Protestant Bishops and Clergie with the Canons and Constitutions of our Popish Archbishops forecited, or John Peckhams and John Stratfords Constitutions,\*De habitu & honestate Clericorum, recorded by John Aton, and William Lyndwode; the premised Popish French Synods, Canons, and sundrie others collected by Laurentius Bonellus, Decreta Ecclesie Gallicanæ, l. 1. Tit. 7. l. 3. Tit. 1. l. 6. Tit. 17. Shall at first view discern, that they were almost

\* Such are most of our Bishops, Deans, Chapters Curates, to their infamy.

\* See Joannis Langeecrusius, de vita & honestate Ecclesiasticorum l. 2. c. 2, 3, 4.

verbatim

verbatim taken out of them, and more extensive than they in relation to all Scholars and Students in both Universities, who were never before by any Popish Councils, or Popes Decrees enjoyned constantly to wear Surplisss in time of Divine Service and Sacraments.

These Constitutions and Canons (never approved nor assented to by the Lords and Commons then or afterwards assembled in Parliament, but by the King alone under his Great Seal, and so not binding to the Subjects in their Liberties or Freehold, against *Magna Charta*, ch. 29. and sundry other Acts recited in *Rasal Tit. Accusation*, and the *Petition of Right*) instead of allaying, composing the Spirits, wounding the consciences, and augmented the number of *Nonconformists*, many hundreds of godly preaching Protestant Ministers, Scholars, who could not conform unto them, being thereupon suspended, deprived, and thrust out of their Benefices, Curatships, Fellowships, Scholarships, to their own and their Families ruine, and many learned hopesfull Scholars inforced to desert our Universities, decline the Ministry, and betake themselves to other callings, and persons of lesse pietie, worth, merit, thrust into their places, & the Ministry, by our Bishops and High Commissioners, and some of them imprisoned, fined, forced to forsake the Kingdom, and flie to forein Countries or Plantations, to the great grief and discontent of their people, friends, allies, and moderate Protestants; which occasioned \* many new Books of Controversie and Apologies on both sides touching Church vestments, Ceremonies, and many great complaints, animosities against the Bishops and High Commissioners, during all King *James* and King *Charles* late Reigns, till at last they were both suppressed by publick Acts, Ordinances, and ejected by force of Armeria England and Ireland as well as Scotland, which their moderation and prudence in dispensing with these unnecessary Formalities, might easily have prevented, and their rigorous re-inforcing of, or over-eager contending for them, against

See Tho Whetinhall of the Abuses now in the Church of Christ 1606. See a most indifferent Conference between the Prelates and late silenced Ministers 1606, The Lincolnshire Ministers Apology, Dr. Burgesse his Necessity of Reformation, and hundreds more.

against the Letter and purport of his Majesties late pious and gracious Declarations, after so long a discontinuance and universal dislike by all sober-minded men in this time of discontent, may without Gods infinite mercy and miraculous Providence, end in their second subversion, and future suppression, which they should timely consider, as well for their own preservation, as his Majesties and his peoples generall satisfaction, and the Churches publike Peace, Unity, after so many dangerous Schisms, and Convulsions.

Having given you this account of the true original institution, prescription, progress, forms of consecration, & putting on of these Pontifical & Sacerdotal Vestments in the Churches of Christ, of the principal Papal, Episcopal Decretals, Councils, Canons, that enjoyn them, and Scriptures, Arguments against them, I shall in the next place examine, answer the Scripture Texts, Arguments produced by Popish Prelates, Canonists, School-men, and our own Protestant Bishops, Writers, for their use and continuance in the Church, which in my apprehension are very impertinent, weak, contemptible, unable to satisfy any tender Conscience, or judicious sober Christians Judgement, though highly magnified and cryed up with great gravity, seriosity by some Reverend Prelates and Clergy-men, as well as many illiterate Novices.

The 1. Texts produced for the institution, use of these Priests Garments under the Gospel, are *Exod. 28. 2, to 43. c. 29. 5, to 30 c. 31. 10. c. 35. 19, 20, 21. c. 39. 1, 14. c. 40. 13, &c. Levit. 6. 11. c. 8. 2, 13. c. 16. 4, 25, 24, 32. Numb. 20. 16, 18. Neh. 7. 70, 72. Ezra 2. 69. Ezech. 42. 14. c. 44. 17, 19.* Where God commanded Moses (the chief civil Magistrate) to make holy Garments for Aaron the High Priest, for glory and honour, to minister before God in the Priests Office; (which Garments are there at large described;) and to make Coats, Bonnets and Girdles for Aarons sons, for Glory and Beauty, and to make them linnen Breaches to cover their nakedness, which should reach from their loynes

*Argum. 1.*

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even



even to their thighs, and to put them upon Aaron and his Sons when they come into the Tabernacle of the Congregation, or when they come near unto the Altar to minister in the holy place, and to consecrate and sanctifie Aaron and his Sons, that they minister to God in the Priests Office, that they bear not their iniquity and dye. And to take of the blood that is upon the Altar, and put it upon the tip of the right ear of Aaron and his Sons, and upon the great toe of their right foot, and sprinkle the blood and the anoynting oyl (there prescribed) upon Aaron and his Sons, and their Garments, and he and they shall be hallowed and their Garments with them. Which Garments being accordingly made by Bezalel, by Gods prescription, were put upon Aaron and his Sons, who were consecrated by Moses, together with their holy Garments, wherein they & the succeeding Hight-Priests, and Jewish Priests usually ministred to the Lord; whence they were stiled, Priests Garments, and holy Garments, which they wore to put on when they ministred to the Lord and to put off when their ministration was ended, as these Texts at large attest; From whence *Alcuinus de Divinis Officiis*, c. 38, 39. *Honorius Augustodunensis*, in his *Gemma Animæ* l. 1, & 2. *Thomas Waldensis*, *Doctrinalis* Tom. 3: Tit. 4. c. 29. *De sacris vestibus quibus Sacerdos intrat ad Missam*, *Gulielmus Durantus*, *Rationale Divinorum*, l. 3. the *Roman Missal*, *Pontifical*, *Ceremonial*, and all who write of Bishops and Priests Vestments under the Gospel, and their Consecrations, derive both their pattern and legitimation.

*Ans.*

To which I answer, That these Texts are so far from justifying, that they are the strongest Arguments that can be against the Vestments of Priests and Prelates now contended for, upon these several accounts.

1. All and every of these *Aaronical Vestments* under the Law, were particularly invented, prescribed, together with their matter, form, colour, use, by God himself in precise terms, not by Moses or Aaron and his Sons alone, according to their own fancies. But the Vestments, Garments, Rochets, Surplisses of Popes, Archbishops, Bishops, Priests, Deacons now contended for, were  
neither

neither particularly invented, prescribed by God himself, or Christ, either in respect of their matter, form, colour, use, directly or indirectly, nor by any one Text in the Old or New Testament, but merely invented, prescribed by Popes, Archbishops, Bishops, Priests, Monks, according to their own vain doting fancies. Therefore no wayes justified but condemned by these Texts.

2ly. All these Garments were made, and the constant use of them in Divine services and administrations, punctually enjoined by Gods special Command, warrant, law, not by Popes, Bishops, Councils, Decretals, Injunctions, Constitutions, Canons, Visitation Articles, alone, as all Pontifical, Sacerdotal Garment, Rochets, Surplisses, Hoods, and other such Trinkets are.

3ly. They were all put on Aaron and his Sonnes, and both of them consecrated together, by Moses alone, the chief civil Magistrate; not by any Pope, Bishop, Priest or other Ecclesiastical person, who now only \*ingrosse and claim the right of ordaining, consecrating all Archbishops, Bishops, Priests, Ministers, Deacons, Ecclesiastical persons, together with the hallowing of their Garments, Rochets, Surplisses; and deem it no less than Sacrilege and Usurpation for Kings or Civil Magistrates to ordain or consecrate any of them, or order ought concerning them, but at their requests, and as their Substitutes.

\* See Pontificale Romanum, Ceremoniale Episcoporum. My Unbishops of Timothy and Titus Bishop Halls Divine Right of Episcopacy and Remonstrance. Mr. Sandcrofts Consecration Sermon on Tit. 1.5. newly printed.

4ly. These Garments of theirs were different both in matter, kinde, form, fashion, from Rochets, Surplisses, Albes, Hoods, Planets, Dalmaticks, Chymeres, Palls, Stoles, Petoral Cresses, Cassockes, Gownes, Black Silken Girdles, Copes, Miters, square Caps, and other Vestments now used, contended for by Ceremonial Prelates and Clergy-men. Therefore not warranted but condemned by these Texts.

5ly. These Garments were prescribed to Aaron and his Sons to put on only when they went in to the Tabernacle, Altar, Temple, to offer up Levitical Sacrifices and Services unto God; not when they prayed, preached, instructed the people in their several Cities, Synagogues,

or in their Kings Pallaces, as these Texts resolve. Therefore no presidents for Bishops, Priests, or Deacons to imitate when they preach, read Prayers, officiate or administer Sacraments in Cathedrals or Parish Churches and Chapels.

6ly. Aaron the High Priest and his Successors, with his Sons, and Jewish Priests Sacrifices, Priesthood, Altars, Vestments, were all temporary, typical, utterly abolished by the incarnation, passion, sacrifice, resurrection, ascension of our Lord Jesus Christ, (whom they typified, shadowed,) as inconsistent with, and not fit to be continued under the Gospel; as on the Epistles to the Hebrews, Galatians, Romans, Collossians, Acts 15. and whole New Testament, all Commentators on them Old and New resolve; especially Hebr. 7; & 8, & 9; & 10. Therefore these Vestments may not, ought not to be revived, continued under the Gospel, unless we will revive the Aaronical Priesthood, High Priest, Priests, Levites, with their Sacrifices, Altars, Tabernacle, Temple, and all other Levitical Ceremonies, Vestments *in specie*, and renounce both Christ himself, with his Priesthood, Ministrie, and the Gospel.

7ly. None were to put on or wear these holy Garments but Aaron and his sonnes, who were all Priests by birth and succession, not election and ordination, as all Apostles, Bishops, Ministers, Deacons were, and yet are; who being none of the Tribe of *Levy*, or Sonnes of Aaron by natural generation, can claim no Title by the Law to their Priestly Garments, much less by the Gospel, which thus expressly resolves, Hebr. 7. 12, 13. For the Priesthood being changed, there is made of necessity a change also of the Law: For he of whom these things are spoken pertaineth to another Tribe, of which no man gave attendance at the Altar, and of which Tribe Moses spake nothing concerning Priesthood. An unanswerable Text against all Evangelical Bishops, Ministers, Deacons, claimers and pretences (especially being *Gentiles*, not *Jewes* by birth, and Christians by regeneration) to Aaronical,

ronical, Levitical Priestly Vestments or Ornaments; which Text I desire them all to answer at their leifures.

8ly. If any allege, they only use these Garments by way of allusion and imitation, not prescription. *Objection.*

I answer 1. That they have no Precept nor warrant in the Gospel for this their allusion or imitation, but direct Precepts, warrants, cautions against it, as inconsistent with the Gospel, and Salvation too, Hebrews 6. & 7, & 8, & 9, & 10. c. 12. 27, 28, 29. c. 13. 10 11. Col. 2. 14, to the end. Phil. 3. 2, 3. Tit. 1. 10. 11. Gal. 4. 30, 31. c. 5. 12, 3, 4, 11, 12. Acts 15. 2ly. They have no President from the Apostles, or primitive Christians, Churches for above 300. years after Christ. 3ly. If our Bishops,

*Answer.*

Priests, Deacons will imitate them in their Garments, it must be in fashion, species, form, end, use, as well as matter and colour, the best, realest imitation. Our Bishops, (or the Pope, who pretend themselves the High Priests Successors, though they can never prove it) must then wear a Breastplate, ephod, robe, broidered coat, miter, girdle, of the same materials, form as Aarons were. And our Priests, Deacons, must wear fine linnen Ephods, Breaches, Bonnets, and none but linnen, || not woollen Garments on them, whiles they minister, nor any thing that may cause sweat. and lay aside all their Surplisses, Hoods, Gowns, Copes, Caps, Cassocks of wool, silk, satin, sarcenet, velvet, which now they use; else they do not imitate, but prevaricate from this president. 4ly. Then none but Bishops, Ministers, Deacons, not any Scholars in Colleges, Halls, nor Singing-men, Choristers, and others not in sacred Orders, must wear Surplisses, as now they are enjoyned by the \* forecited Canons; since none but Aaron and his Sonnes alone were to wear these holy Garments.

\* Exod. 28. 42. c. 39. 23. Lev. 6. 10. c. 16. 4. 23. 32. 1 Sam. Ezech. 44. 17, 19. 2 Chron. 5. 12. 13.

Ezech. 44. 17, 18.

\* Here, page 67.

5ly. All these their Garments must be consecrated in the self-same manner as theirs were. 1. By Moses the chief Civil Magistrate; not by \* Archbishops, Bishops, Priests or Presbyters. 2ly. With sprinkling of blood and holy anoynting oyle upon the Tip of their Ears, Bodies, Garments, after they are put upon their Backs, with-

\* Missale Romanum, Benedictio- nes diverse & Pontificale Romanum.

out any solemn Prayers, Holy-water sprinkled, or Croſſes made on them, as their Episcopall Veſtments, Surpliſſes, and Albes are now hallowed, not upon their bodies, but before they muſt wear or put them on.

Upon all which conſiderations, they muſt now quite diſclaim theſe Texts of Scripture, and Aaronical, Levitical Garments, as fatally deſtructive to thoſe they contend for; upon what ridiculous reaſons, ſimilitudes, diſſimilitudes, and myſtical Monkish reaſons and myſticall ſignifications, you may read in *Alcuin De Divinis Officiis*, cap. 38, 39. *Honorius Auguſtodunensis* in his *Gemma Animæ*, lib. 1. 2. & *Gulielmus Durantus* in his Rubrick to his *Rationale Divinorum*, lib. 3. *De Indumentis, ſeu Ornamentis Eccleſiæ Sacerdotum, atque Pontificum, & aliorum Miniſtrorum*; which I ſhall here at large inſert in his own words for the Readers information, conviction, reformation, or ſhame of all over-eager Contenders for theſe Veſtments and Ceremonies, grounded upon moſt ſtrange, abſurd, ſanatick reaſons, alluſions, & ſuperſtitious ridiculous myſtical whimsies, frenzies, perverſions of Scripture, which all ſober Chriſtians cannot but reject with greateſt contempt, though inſiſted on with much gravity and ſeriouſity by ſome who would be reputed the Chief Fathers, and Pillars of the Church.

Gul. Durantus  
Rat. Divino-  
rum, l. 3.

**I**N quotidiano uſu non eſt veſtibus ſacris utendum, ad norandum, quod ſicut mutationem habitus ſecundum literam facimus, ita & ſecundum ſpiritum agamus. Non ergo cum veſtibus communis vitæ uſu pollutis in ſancta ſanctorum ingrediamur, ſed cum conſcientia munda & veſtibus mundis & ſacris ſacramenta traſtemus, de Con. di. l. c. i. Unde Stephanus papa de Con di. 1. Veſtimenta. Statuit ſacris veſtibus, non niſi in Eccleſiaſticis & Deo dignis officiis uti & Ez. ch. x' iij. Non ſanctificabant populum in veſtibus ſuis. Habet ergo Hiero. Religio divina alterum habitum in eccleſiaſticis officiis, alium in communi uſu, ut cuncto populo Chriſtiano exemplum præbeat bonæ conversationis: quatenus loti prius ſordes novi Chriſto fiant homines.



homines. Exiit enim tunc sacerdos Veterem hominem cum actibus suis, & induit novum qui secundum Deum creatus est. Per vestes quoque quibus in sacris utimur tantum non omnia sacramenta fore populo relevanda, intelligimus, xliij. dist. in mandatis. §. si q. iij. nolite. Et nota, quod tempore Ludovici Imperatoris filii Caroli magni, Episcopi & Clerici cingula auro texta, exquisitas vestes & alia secularia ornamenta deposuerunt.

Sacræ autem vestes à veteri lege videntur assumptæ, præcepit enim Dominus Moysi, ut faceret Aaron Sacerdoti & filiis ejus vestes sanctas, in gloriam & decorem, ut loti, & sacris vestibus induiungerentur officio in sacris. Exo. xxvij. xxxi. xxxv. & xl. c. Docuit enim Dominus Moysen per. xl. dies facere Pontificalia & Sacerdotalia vestimenta Sacerdotibus, & Levitis suis ornamenta quoque & linteamina: sed & Maria texuit & fecit illa in usum ministerii Tabernaculi sæderis. Et Ecclesiasti. xlvij. dedit in celebrationibus decus &c. Quædam tamen ab Apostolis sumuntur, sed tam illæ quam istæ virtutes designant, vel mysterium incarnationis. Sane Pontifex celebraturus exiit vestes quotidianas, & induit mundas & sacras. Et primo sandalia calciat, ut sit memor Dominicæ incarnationis. Secundo, sibi ponit amittum, ut motus & cogitatus fauces & linguam cohibeat, ut fiat cor mundum spiritum rectum percipiens in visceribus innovatum. Tercio, albam talem, ut habeat mundiciam carnis perseverantem. Quarto, singulum, ut impetus luxuriæ refrenet. Quinto, stolam in signum obedientiæ. Sexto, tunicam jacentinam i. celestem conversationem. Septimo, superinduit Dalmaticam, id est sanctam religionem, & carnis mortificationem. Octavo, Cirothecas, ut declinat vanam gloriam. Nono, annulum ut diligat sponsam, i. Ecclesiam sicut se. Decimo, Casulam, i. charitatem. Undecimo, sudarium, ut quicquid fragilitate vel ignorantia peccat pœnitentia tergat. Duodecimo, pallium supponit, ut ostendat se imitatore Christum qui langores nostros tulit. Decimotertio, mitram, ut sic agat quod coronam mereatur percipere. æternam

æternam. Decimoquarto, baculum, i. auctoritatem potestatis & doctrinæ. Et postea tabeta calcat, ut terram despiciere & amare cælestia discat. Omnibus autem præmissis vestibus induitur à ministris, quia ei ut vestes induat spirituales angeli suffragantur, vel quod vicarius est Christi, cui angeli ministrant & omnia servant. Rursus, pontifex versus aquilonem aspiciens, quamvis versus orientem seu versus altare si sit magis accommodum respicere possit, tanquam advocatus & pugil cum hoste pugnaturus antiquo, vestibus sacris, quasi armis induitur, juxta Apostolum ut jam dicitur. Primo, sandalia pro ocreis, habet, ne quid maculæ vel pulveris affectionum inhereat. Secundo, amitus pro galea caput contegit. Tertio, alba pro lorica totum corpus cooperuit. Quarto, cingulum pro arcu, sub-cingulum pro pharetra assumit, & est subcingulum illud quod dependet a cingulo quo stola pontificis cum ipso cingulo colligatur. Quinto, stola collum circumdat quasi hastam contra hostem vibrans. Sexto, manipulo pro clava utitur. Septimo, casula quasi clipeo tegitur, manus libro pro gladio armatur. De singulis etiam \* aliter dicitur infra. Hæc itaque sunt arma quibus Pontifex vel Sacerdos armari debet contra spirituales nequicias pugnaturus. Nam ut inquit Apostolus: Arma militiæ nostræ non sunt carnalia: sed ad destructionem muniminum potentia. Et in alia Epistola ad Ephes. vi. c. Induite vos, inquit, armatura Dei, ut possitis stare adversus insidias diaboli. State ergo succincti lumbos vestros, in veritate, & induti lorica justitiæ, & calciati pedes in præparatione Evangelii pacis, in omnibus sumentes scutum fidei, in quo positis omnia tela nequissimi ignea extinguere. & galeam salutis assumere: & gladium spiritus, quod est Verbum Dei. Hæc quidem armatura est præmissa septuplex vestis Sacerdotalis significativa, septuplicis virtutis Sacerdotis; & representativa Christi vestium, quibus indutus fuit ipse passionis, prout infra dicitur. Provideat ergo diligenter Episcopus & attendat studiose Sacerdos, ut signum sine significato non ferat, i. ut vestem sine virtute non portet:

\* Where he gives other mystical reasons for them.

ne forte similis sit Sepulchro à foris dealbato, intus vero omni spurcicia pleno. Quisquis, n. sacris indumentis ornatur & honestis moribus non induitur quanto venerabilior apparet hominibus, tanto redditur indignior apud Deum: Pontificalem itaque gloriam non jam honor commendat vestium: sed splendor animarum: quoniam & illa quæ quondam carnalibus blandiebantur obtutibus ea potius quæ in ipsis erant intelligenda poscebant: ut quicquid illa velamina in fulgore auri, in nitore gemmarum & in multimodi operis varietate signabant, hoc jam in moribus actibusque, clarescat: cum & apud veteres reverentiam ipsa significationum species obtineret, & apud nos certiora sint experimenta rerum quam enigmata figurarum, prout hæc & alia in Pontificali, ubi agitur de Episcopi consecratione, leguntur. Sic itaque munitus ad certamen cum spirituali nequiciæ in cælestibus, & pro sedanda in subditos judicis ira ad altare procedit: & per confessionem diaboli renunciat Domino, & seipsum accusat; populus vero quasi pro suo pugille oraturus in professis diebus terræ prostrernitur, dum autem ille orationes & alia recitat, quasi totis viribus cum diabolo pugnat. Dum diaconus in jesunis ante Evangelium casulam super humerum replicat, quasi gladium contra hostem vibrat. Dum Epistola legitur voce præconis, imperatoris edicta dantur; cantus sunt tubicinæ præcentores, chorum regentes sunt duces exercitum ad pugnam instruentes, quibus lascentibus alii subveniunt. Cantus autem sequentiæ est plausus seu laus victoriæ. Dum Evangelium legitur hostis quasi gladio vulneratur: aut exercitus post victoriam dispersus adunatur. Episcopus prædicans est imperator victores laudans, oblationes sunt spolia quæ victoribus dividuntur. Cantus offertorii, est triumphus qui debetur imperatori. Pax autem in fine datur; ut populi quies hoste prostrato insinnetur. Et deinde populus data licentia per ite Missa est, cum gaudio de victoria & pace obtenta ad propria redit: Celebraturus itaque Missam Episcopus aut Presbyter, indumentis suo ordini congruentibus

bus se exornat & vestium cultui actionis quoque conveni-  
ant ornamenta, c. di. rationis. Circa quod notandum est  
quod sex sunt indumenta Sacerdotibus & Episcopis com-  
munia, quia & sex sunt in quibus communis Presbytero-  
rum & Episcoporum potestas consistit. Novem vero sunt  
ornamenta pontificibus specialia, quia & novem sunt in  
quibus spiritualis Episcoporum potestas consistit. Per  
hunc ergo communium & specialium indumentorum nu-  
merum, communitas & specialitas potestatum inter Epis-  
copos & Sacerdotes significatur, de quo in parte præce-  
denti dictum est sub tit. de Episcopo. Hoc etenim tam in  
novo quam in veteri testamento legitur constitutum, ut  
Pontifices præter communes vestes habeant speciales, sed  
ibi quatuor erant communes, & quatuor speciales prout  
dicetur sub ti. de legalibus indumentis, quod siquidem ra-  
tio miscia postulabat: nam illæ datæ sunt carnalibus &  
mundanis, quoniam quaternarius numerus convenit car-  
ni propter quatuor humores, & mundo propter quatuor  
elementa. Hæc autem spiritualibus & perfectis data sunt.  
Nam senarius numerus qui perfectus est, quia redditur ex  
suis partibus aggregatis perfectis convenit. Unde & sex-  
to die perficit Deus cælum & terram, & omnem ornatum  
eorum; sed & cum in plenitudine temporis sexta venisset  
ætas, sexto die sub hora sexta redemit genus humanum.  
Senarius ergo numerus perfectus est, quo suo ordine nu-  
meratus perficitur. Nam cum unum duo & tres dicuntur,  
senarius numerus impletur; vel quia in tribus partibus  
dividitur, i. in sexta tertia & dimedia, vizt. in uno duo-  
bus vel tribus. Novenarius etiam spiritualibus convenit,  
quia novem sunt ordines angelorum qui secundum pro-  
phetam per novem gemmarum species designantur.  
Quindecim ergo sunt ornamenta Pontificia, quindecim  
virtutum gradus ipso numero designantia, quos per  
quindecim cantica graduum Psalmista distinxit. Vestes  
enim Sacerdotales virtutes significant, quibus debent Sa-  
cerdotes ornari, secundum illud propheticum: Sacerdo-  
tes tui induantur justitia & sancti tui exultent. Quæ  
talares

talares dicuntur, quia talus finis est corporis, per quod ostenditur quod non sufficit opus bonum inchoare nisi studeatur perseveranti sine compleri, prout sub ti. de tunica dicitur. Sic ergo noster Pontifex plura quam octo induit vestimenta, quamvis Aaron non nisi octo habuisse legatur, quibus moderna succedunt, quod ideo est quoniam oportet justitiam nostram magis habundare quam Scribarum et Phariseorum, ut intrare possumus in regnum celorum. Potest etiam dici, quod noster Pontifex octo habet à capite usque ad pedes: exceptis vestimentis pedum & manuum, scilicet amictum, albam, cingulum, & stolam, duas tunicas. casulam & pallium: vestimentum potius pertinet ad nostrum quam ad Aaron, quia nostris dictum est, euntes in omnes gentes, &c.

Denique præter præmissas vestes sacris ordinibus & ministris deputatas, est & alia quædam vestis linea quod superpellicium dicitur, quo quibuscumque servitiis altaris & sacerdotum vacantes super velles communes uti debent, prout in sequenti ti, dicitur. Superpelliceum autem propter sui candorem, mundiciam seu puritatem castitatis designat. Juxta illud, Omni tempore vestimenta, id est opera tua sint candida & munda, propter nomen vero suum carnis mortificationem figurat. Dictum est enim Superpellicium, eo quo antiquitus super tunicas pellicias de pellibus mortuorum animalium factas induebatur, quod adhuc in quibusdam Ecclesiis observatur, representantes, quod Adam post peccatum talibus vestitus est pelliciis. Tertio, denotat innocentiam, & ideo ante omnes alias vestes sacras sæpe induitur, quod divino cultui deputari innocentiam vitæ cunctis virtutum actibus superponere debent. Juxta illud Psal. Innocentes & recti adheferunt mihi. Quarto, propter sui latitudinem congrue charitatem designat. Unde super prophanas & communes vestes induitur ad notandum quod charitas operit multitudinem peccatorum. Quinto, propter sui formam quod in modum crucis formatur, passionem Domini figurat, quodque illud gerentes crucifigi debent cum viciis, & concupiscentiis:



Fiunt autem Superpellicia in quibusdam locis de crismatibus lineis, quæ ponuntur super infantulos baptizatos, exemplo Moyfi, qui de purpura & bisso, & aliis à populo in tabernaculo oblati, fecit vestes quibus Aaron & Filii, ejus induerentur quum ministrabant in sanctis, Exod. xxxix. c. Est etiam & alia vestis quod pluviale vel cappa vocatur, quod creditur à legali tunica mutuata. Unde sicut illa tinctinabulis, sic ista fimbriis infigitur, qui sunt labores & hujus mundi sollicitudines. Habet etiam capitulum, quod est supernum gaudium, proluxa est usque ad pedes, per quod perseverantia usque in finem significatur. In anteriori parte aperta est, ad denotandum, quod sanctæ conversantibus vita patet æterna seu quod eorum vita patere debet aliis in exemplum, xi. q. iij. non sunt in fine. Rursus per cappam gloriosa corporum immortalitas intelligitur, unde illam non nisi in majoribus festivitatibus induimus, aspicientes in futuram resurrectionem, quando electi deposita carne binas stolas accipientes, i. e. requiem animarum & gloriam corporum. Quæ cappa recte interius patula est, & nisi sola necessaria fibula insuta, quia corpora spiritualia facta nullis animam obturabunt an, gustiis: fimbriis etiam subornatur, quia tunc nostræ nihil deerit imperfectioni, sed quod nunc ex parte cognoscimus tunc cognoscemus sicut & cogniti sumus. Quidam autem hæretici garriunt, nusquam reperiri in novo testamento, quod Christus vel Discipuli ejus præmissis vestibus induerentur, reprehendentes nos temere, quia talibus utimur ornamentis, quoniam sicut Jo. ait. Dom. surgens de cæna posuit vestimenta sua & postea alia nunquam accepit nisi sua. Nos vero, ut dicunt, plura alia quam vestimus revestimus in missam qua cænam ipsam imitamur, & Dominus ab his qui volunt ambulare in stolis, nos cavere præcepit, dicens; Cavete à Scribis qui volunt ambulare in stolis; dicunt enim quod hoc facimus ut justiores & excellentiores populis appareamus, contra illud, Vos estis qui justificastis vos coram hominibus, Deus autem novit corda vestra, quia quod hominibus altum est, abominatio est apud

apud Deum. Error autem iste ex præmissis apertissime confutatur. Legitur quoque Ezech. xlii. & xliv. Cum ingredientur sanctuarium meum & accedant ad mensam meam ut mihi ministrent & custodiant ceremonias meas, vestibus lineis induentur, nec ascendet super eos quicquam laneum. Cum ingredientur atrium exterius ad populum, exuent se vestimentis suis in quibus ministraverant, & non sacrificabant populum in vestimentis suis. Et nota, quod hostiarii, lectores, exorcistæ & acoliti vestibus albis utuntur, videlicet Superpelliceo, amictu, & alba, & baltheo, ut Angelos Dei ministros per castitatis mundiciam imitentur, & eis in carne gloriosa effecta spirituali quasi in albis vestibus sociantur. Inde est quod potius lineis vestibus utuntur, quia sicut linum multo labore ad eandem perducitur, sic necesse est per multas tribulationes ad Regni gloriam pervenire. In concilio Magon. xi. q. i. Episcopus Presbyter, statutum est, quod Episcopus in ordinatione sua recipiat orarium baculum & annulum, Presbyter orarium & planetam; Diaconus orarium & Dalmaticam; sub-Diaconus patenam & calicem, & cum degradantur ea perdunt. Et in Concilio Toletano, xciiij. di. Diaconus, in conventu statutum est quod Diaconus tempore oblationis tantum, scilicet quando legit Evangelium, utatur Alba & Dalmatica. Notandum quoque est quod vestes Evangelici Sacerdotis aliud designant in capite scilicet, in Christo; aliudque figurant in membris, quamquam & caput & membra Sacerdotis nomine nuncupantur: ad caput dicit Psalmigraphus: Tu es Sacerdos in æternum secundum ordinem Melchisedech. Ad membra vero dicit Apostolus; Vos estis genus electum, regale Sacerdotium. Exponenda ergo sunt eorum mysteria. Primo secundum quod membris, consequenter secundum quod capiti scilicet Christo conveniunt, prout in quolibet capitulo distinguitur. De ornamentis autem & palleis & vestibus Ecclesie vel altaris, in prima parte dictum est, ubi agitur de picturis. Porro sex indumenta Sacerdotibus & Episcopis communia sunt hæc; amictus, alba, zona, seu cingulum

lum, stola, manipulus, planeta. Novem vero pontificibus specialia sunt hæc, caligæ, sandalia, succinctorium, tunica, Dalmatica, Cirothecæ, mitra, annulus, baculus pastoralis. De quibus oninibus singularim prosequimur, & etiam de sudario, & de pallio, & de coloribus quibus Ecclesia in Ecclesiasticis utitur indumentis, & de legalibus indumentis sive veteris testamenti.

After which he prosecutes at large in sundry distinct Chapters, the reasons of instituting each of these particular Pontifical, Sacerdotal Vestments, and their mystical tropological significations, with such frantick, ridiculous conceits, and impious pervertings, wrestings of sacred Scriptures, as would affect all conscientious sober Christians with grief and indignation, and others with more laughter than any Enterlude or Puppet-play. I shall only transcribe his Chapter *De Alba*, or the *white Surplisse*, the Vestment now most in question.

**P**ost amictum, camisiam sive albam sacerdos induit; quæ membris corporis convenienter aptata, nihil superfluum aut dissolutum in vita Sacerdotis aut in eis membris est: debere demonstrat. Hæc ob speciem candoris mundiciam demonstrat; secundum quod legitur; *Omni tempore vestimenta tua sint candida. Fit autem de bisso, vel lino, propter quod scripsum est, bissum sunt sanctificationes sanctorum. Est autem bissum linum ægyptiacum. Sicut enim linum vel bissum candorem quem ex natura non habet multis tersionibus attritum acquiri per artem, sic & hominis caro mundiciæ quem non obtinet per naturam, per exercitia bonorum operum multis cogitationibus macerata, sortitur per gratiam. Sacerdos ergo secundum Apostolum, c. friget corpus suum & in servitutem redigat, ne forte cum aliis predicaveritis, ipse reprobus fiat. Habet autem alba capucium, quod est professio castitatis. Habet etiam lingulam, quæ significat linguam sacerdotalem quæ ligat contumaces & absolvit penitentes. Rursus hæc vestis quæ in veteri sacerdotis linea, vel pedis grece, seu tinnica talaris dicebatur, scripta fuisse describitur propter spiritum servitutis*

servitius Judeorum in timore. In novo vero larga est propter spiritum adoptionis in libertate qua nos Christus liberavit. Quod autem aurifrisum & gramata diversis in locis ac variis operibus ad decorem habet, illud insinuat quod p. operta dicit in Psalmis. Affixit regina à dextris tuis in veste deaurata circa. varie. Rursus alba cingula stringitur, ut omnis voluptas carnalis stricta intelligatur, dicente Domino: Sint lumbi vestri praecincti. Manice quoque tam alba quam etiam tunicelle convenienter debent esse strictae, non minus laxae, ut labantur & brachia nudentur, habentes in summitatibus aurifrisia, ad designandum aureos torques, quia brachia nuda beati Martini missam celebrantis miraculose decenter operuerunt, prout in sexta parte sub ejus festo docetur. Per albam etiam qua corpus à sursum usque ad deorsum tegitur, spes quem ex gratia provenit ecclesiae desursum, & ex meritis ecclesiae deorsum figuratur. De hac Apostolus ad Roman. viii. Spe salvi facti sumus. Quia vero usque ad talos descendit, perseverantiam designat, prout tactum est prope finem in probemio hujus partis. Porro, secundum quod capituli, scilicet Christo, advenit alba quae est lineum vestimentum longissime distans à tunicis pellitiis, quem ex mortuis animalibus sunt, quibus Adam vestitus est post peccatū, novitatem vitae significat quem Christus & habuit & docuit & tribuit in baptismo; de quo dicit Apostolus; Exuite veterem hominem cum actibus suis, & induite novum qui secundum Deum creatus est.

Nam in transfiguratione resplenduit facies ejus sicut sol, & vestimenta ejus facta sunt alba sicut nix; semper enim vestimenta Christi munda fuerunt & candida, quoniam peccatum non fecit, nec invenit est dolus in ore ejus: Haec etiam vestis representat albam vestem in qua Herodes illudit Christo. Luc. xxiiij.

In answer to all this Popish chaff I shall only propound the Poets interrogation to the Readers of this irrational Rationale.

*Spectatum admistrisum teneatis amici?*

I now proceed to their second Scripture reason *Arg. 2.* for the use of white Surplisses and Rochets, which is this, *White, and white Garments are a sign or badge of holiness.*

ness, innocency, purity, joy, and gladness, as is evident by Psal. 51. 7. Ilay 1. 18. Dan. 11. 35. Rev. 3. 4, 5, 18. c. 4. 4. c. 6. 2, 11. c. 7. 9, 13, 14. c. 19. 18. Eph. 5. 25, 26, 27. Ecclef. 9. 8. Therefore Bishops, Ministers and Deacons ought to wear white Rochets, Surplisses and Albees in time of Divine service and Sacraments. Thus *Alcuinus*, *Honorius Augustodunensis*, *Thomas Waldensis*, *Gulielmus Durantus*, Archbishop *Whiteguist*, Mr. *Hooker*, and sundry other Writers argue.

Answer.

To which I answer, 1. That White is not alwayes a sign, badge of Purity and Innocency, but oft times of Corruption, Defilement, Guilt, &c. that in the Scriptures, Priests and Prelates account. As 1. in the Case of Leprosy (the worst, (a) uncleanest of all Diseases) a white scab, spot, skin, was a sign, symptome, consequent of the plague of Leprosy; whence it is recorded of *b Miriam* and *c Gehazi*, when smitten miraculously by God with leprosy for their Sinnes, that they became leprous, and went out as Leper as white as Snow. 2ly. In the Case of Hypocrisy, especially in false Prophets, Priests and Clergymen, against whom Christ himself gives this description, caution, Mat. 7. 15, 16. Beware of false Prophets, who come unto you in Sheeps cloathing (which is commonly (d) white, as Wool is) but inwardly they are ravenous Wolves, ye shall know them by their fruits; compared with Mat. 23. 2, to 12. Mar. 12. 38, 39, 40. Beware of the Scribes and Pharisees, which love to go in Long cloathing, (long\*white Surplisses, Gownes, Cassocks, Cloakes, as Bishops, Priests, Deacons use to do) which devour widows houses, and for a pretence make long Prayers; But all their works they do to be seen of men: They make broad their Philacteries and enlarge the borders of their Garments: And love the uppermost roomes in Feasts, and the Chief Seats in the Synagogues: And greetings in the Market place, and to be called Rabbi, Rabbi: But be ye not called Rabbi, for one is your Father, which is in Heaven, and all ye are Brethren: Which Texts our famous Apostle (e) *John Wickliff* and others applied to the Popish Prelates and Clergy, their Surplisses

<sup>a</sup> Levit. 13. 3. 8.  
44, 45.

<sup>b</sup> Levit. 13. 45.  
14.

<sup>c</sup> Numb. 12. 10.  
2 Kings 5. 17.

<sup>d</sup> Ezech. 27. 18.  
Rev. 1. 14. I say  
1. 18.

\* See page 122.

<sup>e</sup> Wickliff Dialogorum. l 4. c.  
16, 17. De Pa.  
pa. c. 12.



Surplisses and Vestments, as (f) *Thomas Waldensis*, and f *Doctrinalis*,  
 others relate : together with that of *Matth.* 23. 25, 27, *Tom.* 3. Tit. 4.  
 28. *Wo unto you Scribes and Pharisees, Hypocrites, for ye* c. 29, 30  
*make clean the outside of the Cup and of the Platter, but with-*  
*in they are full of extortion and excess. Thou blinde Phari-*  
*see, cleanse that first within the Cup and Platter, that the out-*  
*side may be clean also. Wo unto you Scribes and Pharisees,*  
*Hypocrites, for ye are like unto whited Sepulchers, which*  
*indeed appear White (or beautifull) outward, but are within*  
*full of dead mens bones, and of all uncleanness: Even so ye al-*  
*so (in your long white Surplisses, and Priestly Garments)*  
*appear righteous unto men, but within ye are full of Hypocrisy*  
*and Iniquity. Upon which account Paul styles (g) An-* g *As* 13 3.  
*anias a whited Wall.* 3ly. Popes and Bishops them-  
 selves when they degrade any Clergy-man or Bishop  
 for Heresy, uncleanness, or any other scandalous crime,  
 apparel him first in Surplisses, Rochets, and consecrated  
 Vestments; after which they disrobe him of them: and  
 when they inflict penance on Adulterers, Adulteresses,  
 Whores, Bawdes, Whoremasters, and other scandalous,  
 unclean Offenders, they cause them to stand in white  
 Sheets or Surplisses in the Church before all the Con-  
 gregation to their shame, by way of punishment. There-  
 fore white Garments even in Churches are a badge of  
 Guilt, Infamy, as well as of Innocency, purity and ho-  
 nour. 4ly. *St. Hierome* himself, and *Celins Rhodiginus*  
 out of him, censure the wearing of white Garments by  
 Monks, as a badge of Luxury and Pride, not Innocency,  
 purity or humility. And is it not so in Bishops, Priests,  
 Deacons, who thereby will not only difference them-  
 selves from, but advance themselves above Lay Chris-  
 tians; as appears by this prayer in the *Roman Pontifical*,  
 when they put on their Surplisses, and Priests Vestments  
 at their ordination, as Clerks, *Omnipotens sempiterne*  
*Deus, propitiare peccatis nostris, & ab omni servitute secu-*  
*laris habitus hos famulos tuos emunda, ut dum ignominiam*  
*secularis habitus deponunt, tua semper in eum gratia*  
*perfruantur, &c.* And these words of the Archbishop to  
 the

*h Degradandus*  
*indumentis Sa-*  
*cerdotalibus, si*  
*Sacerdos sit, in-*  
*duitur; & sic*  
*de reliquis Ordini-*  
*bis, Pontifi-*  
*cale Romanum*  
*p. 456, 10 462.*  
*Fox As and*  
*Monuments, vol*  
*3. p. 998, 999.*

*i Lib. 1. Advers.*  
*Jovinianum.*  
*k Antiqu. Lest.*  
*l. 5 c. 13. p. 220.*

*l Pontificale Ro-*  
*manum, p. 13.*

a My Signal  
Loyalty and De-  
votion of Gods  
true Saints &c.  
to their Soue-  
raigns. Part 2.  
p. 287, 179, 190  
231.

b Genisium  
Dierum, l 3 c. 7.

c De Moribus  
Genium.

d Romana qua-  
siones.

e Problematus,  
Locum 120. de  
Vestitu.

f Purchas Pil-  
grimage, l. 1. 4.  
cap. 19.

g Sands Europa  
Speculum, Pur-  
chas Pilgrimage,  
l. 3. c. 12.

h Linsch. l. 1.  
c. 22. Purchas  
Pilgrimage, l 5.  
c. 15. p. 667.

i Benedicti Are-  
tius. Problemata  
Locum 120. p.  
367 Gul. Sinc-  
kijus, Antiqu-  
Geniv. l. 2. c. 26.

the King at the time of his Coronation, when he placeth him in his Throne, (a) Stand and hold fast from henceforth that Place, whereof hitherto thou hast been heir by the suc-  
cession of thy Forefathers, being now delivered unto thee by the Authority of Almighty God, and all the Bishops and Ser-  
vants of God; (clad in their Pontificalibus) & as thou seest the Cletgy to come nearer unto the Altar (than others, in their white Rochets, Surplisses,) so remember, that in places convenient, thou give them greater honour. Fi-  
nally if white Garments be a token of Innocency, puri-  
ty, then Porters, Carters, Groomes, Virgins and Country Lasses, who usually go clad in White Frockes, Waist-coats, Garments all the day, week, year long, should be more holy, innocent, pure than Bishops, Priests, Deacons, who wear them only for few hours in the Church, and are clad in Black Garments only all the day, week, year, which are as contrary to Innocency, purity, as white is unto black.

2ly. White is not alwayes a badge, or Garment of Joy, but oft times of Mourning and Grief, as in the Cases of penance and degradations forecited; and in these ensuing Prefidents: b Alexander ab Alexandro, c Boemus and d others record, that the Greeians, Spartians, Ar-  
givi, Syracusians used to put on Albas vestes white Garments, when they mourned for their deceased Friends and Kings, in which they followed their Corps to their Graves, involved usually in white Winding sheets and Cere-cloaths; Plutarch, and (e) Aretius out of him informs us, that the Roman Matrons, mourned in white Garments. In (f) China at this day the Nobles and better sort of Women use to mourn in White array; The better sort of (g) Turks use to mourn in White; and in Japan White is a Funeral colour, Black a Festival; Yea, h at this Day the i Queens of France after their Husband Kings decease wear White Garments during their Widow-hood, in token of grief and retiredness: and in many places of England when any Maids dye before marriage; other Virgins use to accompany their Hearse to their Graves in white

white Wastcoats, Gloves, Ribonds; Therefore white Garments cannot be of themselves, a badge of joy, cheerfulness, triumph, for then *white Winding-sheets* should be so, wherein we all inter dead Corps.

3ly. White Garments are no peculiar badge of Evangelical Bishops or Ministers of the Gospel, and that only in Divine administrations; For as I never read that Christ or his Apostles, or the primitive Evangelical Bishops, Ministers, Deacons, for above 350. years after Christ used any such Vestments, Surplisses, Rochers in divine Administrations, which doubtlesse they would have done had they deemed them necessary, decent or expedient; so on the contrary. I read, 1. That the (f) *Tapyra*, *Bactriani*, *Iberi*, and other barbarous Nations about *Hyrcania*, compell their Women to wear and walk abroad Alths Tunicets in *White Coats*, and short cut hair; when as the Men only wear black Vestments, and let their Hair grow long. 2. That the Romans in their *Circentian Playes* had 4. Factions, clad in 4. several sorts of coloured Garments, (just like the Popish Priests and Prelates) according to the four seasons of the year; to wit, in *Green-coloured Garments*, dedicated to the *Spring*: in *Rose-coloured Vestments*, devoted to the *Harvest*: in *Violet-coloured*, consecrated to *Winter*: and in *White Garments*, dedicated to *Autumn*, when men (as well as fruits and leaves) usually drop into their Graves. And that the Romans used to resort to, & behold their *Playes*, *Toga candida* in a white Gown or Surplisse, which was no act of Religion, but Pastime. 3ly. That those who stood for any elective Offices among the Romans, were usually clad in *White Garments*, from whence they were stiled *Candidati*, as *Cælius Rhodiginus* proves at large out of [d] *Titus Livius*, [e] *Plutarch*, [f] *Pliny*, [g] *Ulpian*, *Juvenal* and others; which *Candidates* [h] usually bribed the people to gain their Voyces

*Paulus Aemilius Consul legem tulit ad populum, quæ ne cui suffragii causa munus dare liceret multiplici poena interdixit. Postea lege Calpurnia his qui mercede corrupti aut munere delinquit Candidates obviæ essent, quique pecunia illos sectarentur, aut Si PRANDIUM AD CAPTANDOS ANIMOS, AUT SI QUID MUNERIS EXHIBITUM FORET, præter pœnon legibus constituta, etiam PECUNIARIA MULCTA FUIT. Id quod Fabia lege cautum, &c.*

a Strabo, Solimanus, Pomponius Mela, Alexander ab Alexandro Gen. Dierum l. 5. c. 18. f. 291. & Boemus De Moribus Gentium.

b Alexander ab Alexandro Gen. Dierum, l. 5. c. 8. f. 263 lib. 6. c. 19. f. 664.

c Antiqu. Leß. l. 14. c. 16.

d Hist. Rom. l. 4.

e Problemata.

f Hist. Naturalis, l. 8.

g Digestorum, l. 1.

De Officio Quaestoris.

h Alexander ab Alexandro Gen. Dierum, l. 3. c.

17. f. 153.

Paulus Aemilius

d cooks 4. Institutes, p. 23.

e Alexander ab Alexandro, Gen. Dierum, l. 3. c. 17.

Quoties contra ambitum illorum qui appellant Majestates, pluribus legibus à Romanis obvium item fit.

f Hietom. Comment. in Ezech. c. 44. Alexander ab Alexandro, Gen. Dierum, l. 6. c. 12. f. 349. conference at Hampton Court, p. 76.

Gul. Stuckius Antiqu. Conviv. l. 2. c. 26.

with money, meat, drink, feasts, (notwithstanding many successive severe Lawes made against it) as too many Knights, Citizens, Burgesse now use to bribe their Electors before and at every Parliamentary election, with Gifts, Feasts, and drunken entertainments, for which they deserve expulsion out of the House of Commons, far better than (d) Thomas Long, who in the Parliament of 8. Elizabeth was expelled the Commons House, upon examination of his Case, only for giving the Maior of Westbury (in Wiltshire) 4l. to be elected a Burgesse to serve in that Parliament for this his corrupt dealing (which was to payson the very Foundation it self;) and the Maior fined and imprisoned; where as some now spend one, two, or three thousand pounds apiece in Counties to be elected Knights: and others one, two, three, four or five hundred pounds apiece or more to be chosen Citizens and Burgesse for the last, & this approaching Parliament, in Bribes, Wine, Ale, Bear, Tobacco, Feasts, and drunken entertainments, (which will hardly produce a sober Parliament, and for which the Elements now mourn, yea drop down showers of Wrath upon us) for which bribery they well deserve to be cast out of the Parliament-house, and fined treble the value of their Bribes and expences, to his Majesty; since the Pagan Romans were so just as by the Law of C. Petilius Tribune of the people, to impose a fine and penalty of ambition upon Q. Coponius, quod vini amphoram ei cujus suffragio magistratum petebat, dono dederat. And if his giving but a Quart or Bottle of Wine was reputed a Bribe deserving punishment, what do they merit who give whole Tuns, Buts of Wine, and many Barrells of Ale, Bear to their Electors for their Voyces? Yea those Mercenaries who thus unworthily sell their Voyces, deserve to be for ever disabled to have any voyce in future Elections; and this Roman Law is now fit to be enacted among us, Ut in petendis honoribus, candidati sine toga ad Comitia descenderent, ne pecuniis in sinu reconditis tribuum suffragia mercarentur. 4ly. That the idolatrous [f] Priests of Isis among the Egyptians, when they sacrificed to this Idoll, did

shave

have their Crownes, and wear white Surplisses, Garments, (just as the Popish Priests do now) above a 1000. years before Christians took up this fashion; and the Roman Matrons in the Feast of their Goddesse Ceres, did annually sacrifice to her, veste candida, in a white Garment, ut tunc Diis gratum esse censirent, si à latis, nec à funere pollutis celebraretur. 5ly. That the four Monks of Saint Denis Abbey in France who carry the Canopy over the viol of Holy oyl (pretended to be sent from Heaven) at the French Kings Coronation, albis induti, are arrayed in white Surplisses and Rochets, though not in holy Orders. 6ly. That our Bishops themselves, and the Abbot formerly, but now the Dean of Westminster, at our Kings Coronation, stripping off his ordinary Apparell, put on him a Collobium, Dalmatica, or close Pall, linnen Gloves and Sandals, immediately after his consecrating, as they use to do on Bishops and Priests, of whole holy Vestments, these are parcel. Either therefore they must acknowledge our Kings to be Bishops and Priests as well as themselves, or disclaim these Vestments as proper or peculiar to Bishops, Priests and Clergy-men.

4ly. Admit white Garments, Rochets, Surplisses a Badge of Innocency, Purity, Holynesse, as is pretended, and therefore fit to be worn in time of Divine service and Sacraments by Bishops, Priests, Deacons, and other Ecclesiastical Persons; Then it will certainly follow from hence,

1. That all Christians whatsoever ought to wear white Surplisses, Rochets, Albees, as well as Popes, Archbishops, Metropolitans, Bishops, Archdeacons, Deans, Prebends, Priests, Ministers, Deacons, and other Church-men. 1. Because they are all equally purified, washed from their sinnes externally by Baptisme, and internally by the blood of J. sus Christ, yea justified, sanctified, and made holy without spot or blemish; as well as any Prelates, Priests or Clergy-men whatsoever, Eph. 5. 25, 26, 27. Rev. 1. 5, 6. c. 7. 14. 1 John 1. 9. c. 2. 1, 2. 1 Cor. 6. 11. Tit. 3. 5. Hebr. 10. 22. Psalm 51. 7. Ilay 1. 18. 2ly. Be-

g Alexander  
ab Alex. Gen.  
Dierum, l. 6. c.  
19. f. 364.  
h Bochartus  
Decret. Ec-  
cles Gal. 1. 5.  
Tit. 2. c. 3 p.  
702, 706. Sel-  
dens Titles of  
Honour, part  
1. c. 8. p. 222.  
i My Signal  
Loyalty and  
Devotion of  
Gods true  
Saints and pi-  
ous Christians  
to their Sove-  
raigns, part 2.  
p. 231, 237,  
242, 244, 253,  
255, 291. Tho.  
Walsingham,  
Hist Angl p.  
295, 296.



cause they are all commanded to be pure, holy, blamelesse, undefiled in all manner of conversation, and godlynesse, even as God is holy, as well as Clergy-men. Upon which account they are usually stiled Saints, holy men, holy brethren; and redeemed by Christ for this very end, that they should walk before and serve him in holynesse and righteousness all the daies of their lives, 1 Pet. 1. 15, 16. Rom. 11. 49. c. 19. 2. c. 20. 7. 2 Pet. 3. 11. Eph. 5. 25, 26. Col. 3. 10, 11, 16, 17. 1 Thes. 5. 16. 23, 27. Hebr. 3. 1. Rev. 1. 5, 6. c. 3. 18. c. 7. 14. Lu. 1. 74, 75. Tit. 2. 12, 14. Rom. 1. 7. c. 6. 1. 4. 8c. c. 8. 10, 11, 29, 30. Ephes. 4. 24. c. 1. 4. Phil. 1. 1. Philem. 5. 7. 2 Cor. 1. 1. c. 13. 13. Col. 1. 2, 4, 12, 26. Rev. 15. 3. c. 19. 8. Pl. 34. 1. Pl. 62. 8. Psal. 106. 3. 1 Tim. 2. 8. 3ly. Because they are allequally a chosen generation, a royal Priesthood, a holy Nation, a peculiar people, yea made Kings and Priests to God the Father by Jesus Christ, as much as Prelates and Clergy-men, 1 Pet. 2. 9, 10. Rev. 1. 5, 6. c. 9. 10. c. 20. 6. Exod. 19. 6. 4ly. Because God is no respecter of Persons, (especially in his immediate worship, service) but in every Nation he that feareth God, and worketh righteousness is equally accepted of him, Acts 10. 34, 35. 1 Pet. 1. 17. Ephes. 1. 6. 5ly. Because all the Saints and redeemed of Christ, have equally washed their garments, and made them white in the blood of the Lamb, and are arrayed in Spiritual (not Corporal) white garments, as well as Prelates and Priests, Rev. 3. 4, 5, 18. c. 6. 11. c. 7. 9, 13, 14. c. 19. 8. Therefore if necessary, decent expedient in Gods Divine service, all Lay Saints should wear them as well as Bishops or Clergy-men.

2ly. Then it will necessarily follow, that not only Prelates and other Clergy-men, but likewise all Christians should wear Rochets, Surplisses, and white Vestments at all times, as well as in time of Divine Service, or Sacraments administrations; especially in all their private Prayers, Devotions in their Closets, Houses, Families, (where Bishops, Priests, Deacons themselves use not to wear them) and in all places as well as in Cathedrals, Churches, Chapels, since they ought to be alwayes holy, innocent,

innocent, undefiled, white, pure in all their actions, conversations, shining as lights of the world in the midst of a polluted and perverse generation, as Ephes. 1. 4. c. 5. 26, 27. c. 4. 22, 23, 24. Phil. 2. 15. 1 Pet. 1. 15, 16. 2 Pet. 3. 11. and other fore-cited Texts resolve.

3ly. It was an \* antient custom in the Primitive Church (long before Bishops, Priests or Deacons wore white Rochets, Surplisses, and linnen Vestments) beginning before 300. years after Christ; and continuing near 1400. years space, or more, in most Christian Churches, to put on long white Robes, Surplisses, Garments, on all such Christians as were baptized, immediately after their baptism, in testimony of their purification and washing from their sinnes in their baptism, by the blood of Jesus Christ. Hence Lactantius flourishing about 300. years after Christ, in his Book De Resurrectione Christi, hath this elegant expression,

*Rex sacer, ecce tui radiat pars magna Trophæi  
Cum puras animas sacra lavacra beant.  
Candidus egreditur nitidis exercitus nudis  
Atque vetus vitium purgat in amne novo,  
Fulgentes animas deæstis quoque candida signat.  
Et grege de nitæo gaudia pastor habet.*

This custom of apparelling Baptized Persons in white Robes and Garments, is likewise attested by Gregory Nazianzen Oratio 3. Ambrose De Sacramentis, l. 3. c. 1. and De his qui initiantur, c. 7, 8. within 370. years after Christ, and not long after by Olympiodorus in Eccles. c. 9. Gregorius Turonensis, Hist. l. 9. c. 4. and our Venerable Bede, Hist. Ecclesiastica Gentis Anglorum, l. 2. c. 14. where relating the History of our King Edwins and his peoples conversion to the Christian Faith, and baptizing by Paulinus, Anno Christi 627. and of his Sons soon after, adds quorum primi Albati adhuc (that is, whiles clad in white Garments after their Baptism) erepti sunt de hac vitæ. Abbot Alchwinus Scholar to Bede, and Tutor

\* Cent. Magd.  
4 c. 6. Col. 419,  
420. Cent. 5.  
Col. 658. Cent.  
6. Col. 334. Cent.  
7. Col. 147. Cent.  
8. Col. 189. Cent.  
9. Col. 324. Cent.  
10. Col. 293.  
Cent. 11. Col.  
262. Cent. 12:  
Col. 875. Cent.  
13. Col. 596.  
T. Waldensis  
D. Hernalis Tome  
2 Tit. 5. c. 52.  
Gul. Stuckius  
Antiqu. Conviva  
l. 2. c. 16.

\* De Divinis  
Officiis c. 19.  
De Sabbato  
sancto Virgil.  
Pascha Operum  
Ol. 1662.

¶ De Institutio-  
ne Clericorum l.  
2. c. 29.

tor to Charles the Great, describing the forms and Ceremonies of Baptism about the year of Christ 800. \* records, that the person baptized, after his baptism, *elevatur de fonte, ut per Gratiam surgat ad vitam. Deinde Albis induitur Vestimentis propter Gratiam regenerationis, et castitatem vitæ, et Angelici splendoris decorem. Tunc sacro chrismate caput perungitur & mystico tegitur velamine, ut intelligat se Diadema Regni & Sacerdotis dignitatem portare, juxta Apostolum, vos estis genus electum, Regale, Sacerdotale, offerentes vosmet ipsos Deo vivo hostiam sanctam & Deo placentem.* Therefore they are intituled to wear white Garments, Surplisses, Rochets, as well as any Bishops or Priests whatsoever, who upon this account ought not to advance themselves above, or distinguish themselves from other baptized Lay-Christians. ¶ *Rabanus Maurus*, flourishing about 840. years after Christ, writing of the Forms and Ceremonies of baptism, relates that after baptism, a white Garment was delivered to every person baptised. *Post baptismum traditur Christiano Candida vestis, quæ signat innocentiam & puritatem Christianam, quam post ablutas veteres maculas Ratio sanctæ conversationis immaculatam servare debet ad presentandam ante tribunal Christi. Cujus verò renati Albis induuntur vestibus, ad mysterium resurgentis Ecclesiæ futurum. Utuntur vestibus albis, ut quorum primæ Nativitatis infantiam vetusti erroris pannus susceperat, habitus secundæ regenerationis gloriæ præferat indumentum.* The continuance of this custom in after ages is attested by *Vincentius Beluacensis*, Spec. Hist. l. 23. c. 145. *Erfordiensis*, c. 66. *Aponius*, l. 6. in Cantica Cant. the Century Writers, Cent. 8, 9, 10, 11, 12, 13. c. 6. Tit. De Ritibus circa Baptismum, and to name no more, by our *Thomas Waldensis*, about the year of Christ 1420. Doctrinalis Tom 3. Tit. 5. cap. 52. sect. 1, 2. *De veste candida quam accipit baptizatus*, which he largely descants upon as a badge of their purification, innocency, washing away their sins, and making them as white as Snow, and putting on the Lord Jesus Christ, citing *Rom. 12. Exech. 16. Psal. 50.*

Exod.

Exod. 24. Heb. 3. Mat. 17. Isai. 1. Cant. 1. (all produced by him and other Papists, for Bishops and Priests white Rochets, Albees, Surplisses.) Dionysius Areopagita, Origen, Ambrose and Rabanus, to justify this custom, from whence the Lords day, Easter week, and the Feast of Pentecost, on which Christians heretofore were usually baptized, and then clad in *White Garments*, were stiled *Dominica et festa in albis*, and by our English Calenders, Nation till this day, called *White-Sunday*, and *Whitesontide*, because all persons baptized on them, and Virgins too, were then usually clad in *White Garments*. Feria 2. *In albis, hæc hebdomada (to wit after Easter) in albis vocatur, quod Sabbato sancto baptizati, vestem candidam, quam in baptismo acceperant gestare consueverint, ac in ea induti ac albat, usque ad alterum Sabbatum, quo solenni ritu albas deponebant*, writes Learned \* George Cassander. If then this ancient custom of *Clothing all baptized persons in white Robes, Rochets, Surplisses*, so long continued in the Churches of Christ, before any such Vestments wore by Bishops, Priests, Deacons, grounded on the self-same Texts, reasons, and some better grounds than Bishops, Priests, or Deacons wearing these Garments, be now totally laid aside, (through the Pride, Usurpation of Popes, Prelates, Clergy-men, who appropriate them only to themselves by way of distinction from other Christians) without any scandal or prejudice to Religion; then à fortiori Bishops, Priests, Deacons Rochets, Surplisses, and other Vestments, may be discontinued and laid quite aside as uselesse, superfluous, if not schismatical, dividing, discriminating Christians from Christians, and Clergy men themselves from one another, raising many unnecessary contests, inconsistent with our Churches peace and unity.

6ly. If a white colour, or white *Linnen Garments* be badges of innocency, purity, chastity, and should mind those who wear them of, and excite them to these virtues, as is pretended, then there is no need at all of white Surplisses, Albees, Rochets or Lawnsleeves for these

\* Gul. Stuckius  
Antiqui Con-  
vivialium L.  
2. c. 26.

Surin Council.

Tom. 1. p. 85.

788, 493 Tom.

3. p. 177. 683.

716. Tom. 3.

p. 286, 365.

Georgius Cassan-

der. De Baptis-

mo Infantum.

and sundry o-

thers, Cent.

Magd. 4, 5, 6,

7. cap. 6.

\* Process Eccle-

siastica, Ope-

rum Parisiis

1616. p. 348.

these purposes. For 1. every Bishops, Priests, Deacons, and other mans white *Skins*, ( the natural Garment of his Body, which he wears upon him all his life ) or his white linnen Shirt, Waistcoat he wears day and night all the week, year long; his white linnen Bands, Cuffs, Handkerchiefs, and linings of his Dublet, Hose, or the white Sockes he usually puts on every day, and not puts off till night, his white linnen night Cap, Sheets which he lyes down and sleeps in every night, the white linnen Napkins, Table-cloaths, Towels, he daily useth, the white bread, meat, milk, egges he eateth every meal; the white wax or tallow Candles he burns; the white sealings, walls, he beholds in his House, Church, Chapel every day; the white paper wherein he writes, and all the Bibles, Missals, Common-prayers, and other Books, Papers he reads written or printed; the white Corporals, Altar-cloaths he beholds at every Sacraments; the white frocks of Porters, Carters, Millers, Grooms, Hostlers they daily wear; the white Dublets of men, Waistcoats, Pericoats, Aprons, linnen Mantles of every Woman, the white sheep, beasts, fowl, birds, snow, hail, wool, flax, or radiant light of the Sun, Moon, Stars, & *vis laſtea* in the Heavens, might abundantly mind every Bishop, Priest, Deacon, ( unlesse more dull and averſe from purity, piety, innocency and ſincerity than any other ſort of Chriſtians ) and more effectually excite every Clergyman, or pious, reaſonable Chriſtian, to innocency, purity, ſincerity, than all their Albees, Rochets, Surpliſſes, or other Church Veſtments, which they wear only for a ſhort ſeaſon, not conſtantly all the day, as they do their other induments. And why white Rochets, Surpliſſes, Lawnſleeves alone, ſhould be badges, memorials of, or incentives to purity, innocency, chaſtity; rather than all other white ordinary Veſtments, Urenſils, Meats, Creatures: or why Archbishops, Bishops, Priests, Deacons, and Clergy-men alone ſhould wear them, when as all wear white ſhirts, bands, cuffs, and other linnen Garments, as well as they, without diſtinction, no ſolid reaſon can be rendered.



dered to satisfie any reasonable mans Judgement or Conscience.

7ly. If White be a badge of Innocency, holynesse, chastity, purity, as is pretended, then why should not Archbishops, Bishops, Priests, Deacons, and all Cathedral-men wear white Hats, Caps, Gownes, Cassocks, Girdles, Dublets, Breeches, Stockings, Shooes, ( but only black, red or russet Vestments as sundry [p] Popish Councils, and our own Canons enjoin them ) as well as white Rochets, Surplisses, or Lawn-sleeves? Or why should they not wear only their shirts, instead of Surplisses, Rochets, upon their Gowns, Cassocks and wearing Cloathes; or their Surplisses, Rochets, Lawn-sleeves under their other Cloaths, instead of shirts? It was a witty Question a [q] prating Girl of seven years old demanded of Doctor Laud when Bishop of London, arrayed in his white Lawn-sleeves and Rochet. Pray Uncle why do you wear your Shirt upon your Gowne and Sleeves, when other men wear their Shirts under them? At which the Bishop smiling, could return her no Answer but this, *That it was the custom of Bishops to do it.* And had she demanded of him further, how his white Sleeves and Rochet alone could be a badg of his universal Innocency, purity, sanctity, when his Gowne and all the rest of his Garments were coal-black? or, whether his Innocency, purity, sanctity were not put off together with his Lawn-sleeves, Rochet, and laid quite aside till he put them on again? He could hardly have returned a satisfactory Answer to these Demands.

8ly. If Bishops and Clergy-men wear white Rochets, Surplisses in the Church only to distinguish them from the people, and others not in Orders. Then 1. non-ordained Singing-men, Parish Clerks, Choristers, Scholars in our Universities, should be commanded, as now, but prohibited to wear Surplisses in the Church. 2ly. Bishops and Ministers respective Consecrations, Ordinations, presentations, inductions, installments to their Bishopricks, & Benefices, perception of their Rents, profits, tythes,

p *Bechellus De-  
cret Eccles. Gal.  
l. 6. c. 17. lo-  
hannis de Aten-  
Constit. Provin-  
cialium, fol.  
129, 131, 135.  
Lyndewood Pro-  
vincial. l. 3. c.  
11. De vita &  
honestate Cleric.  
Canon 6. 1603.  
Can. 74.  
q Mr. John  
Badgers daugh-  
ter of the Inner  
Temple who  
oft related it to  
me.*

r Mat 7. 16,  
17, 20. Luke 6.  
43. 1 Tim. 4.  
12, 14. 2 Tim.  
4. 1, 2, 5. 1 Pet.  
5. 3. Phil. 3.  
17, 20.

(Spelmani  
Concil. p. 293,  
294, 259, 246,  
264.

† Surin Concil.  
Tom. 3. p 27\*,  
279.

\* Mat 4 17:

tythes, and their constant preaching, praying, officiating, baptizing, administering the Lords Supper, and diligent exercising of their Ministry in the Church, are sufficient of themselves without any Ruchet or Surplisse, to difference them from the people, As [r] good trees are best known by their fruits, not leaves: so are good, pious, holy Bishops, and Ministers of the Gospel, best known and distinguished from the Laity by their good fruits by their diligent discharge of their Duties, Functions; their exemplary, transcendent Piety, Charity, Humility, Heavenly-mindedness, and by renouncing the Poms, vanities, riches, honors of this present world, and all the finfull lusts of the flesh, according to their Baptismal vow, even as Pope Caelestin the 1. asserted long since in his Epistle to the French Bishop, cited in the Title-page. The [s] Council of Calcuth under our King Alfwold, Anno 787. cap. 3. prescribes this as the principal badge and duty of every Bishop, Priest, *Ut diligenti cura ad Gregem sibi commissum pradicet.* The Council of Clovesho, An. 747. and the Excerptions or Canons of Egbert Archbishop of York, about the year 750. Decree: *Ut unusquisque Episcopus & Sacerdos omnibus Festis & diebus Dominicis Evangelium Christi pradicet populo. Ut Episcopi nullatenus secularibus negotiis, plusquam Dei servis (quod absit, as most have done) subditi existant, sed maxime curam animarum habeant, ut secundum Apostolum, populum Dei suis exemplis bene corrigant, & sana quoque Doctrina Sermonibus instruant; bonis utique moribus, abstinentie virtutibus, justitie operibus, doctrine studiis adornati.* Yea the [r] 2d. Council of Cavaillon, under the Emperor CHARLES THE GREAT, about the year 810. cap. 13, 23, 4, 5. decreed, according to the Decrees of the holy Canons, and the Doctrine of other sacred Scriptures; *Ut Episcopi assidui sint in lectione, & scrutentur mysteria verborum Dei, quibus in Ecclesiis Doctrina splendore fulgeant, & verborum Dei alimentis animas ubi subditas lactare non cessent. Ut ea que legendo persecuntur, opere compleant* \* juxta illud, capit J. sus facere

cere & docere. Et memoria ferentibus mandatum ejus, ut faciant ea. Et quia non auditores legis sed faciores ejus iustificabuntur. Et ut Regnum Dei non est in sermone sed opere, sint subditi norma vivendi, ita videlicet, ut & verbis & exemplis populo ad aeternam patriam pergenti ducatum præbeant; Ut vita eorum & doctrina nequaquam discordent, sed quod dicunt, faciant, & quæ faciunt docere studeant, et prædicatione assidua plebem admoneant, & salce iustitiæ à credentium mentibus vitiorum spinas eradicent, & verbi Dei semine agros mentis eorum ad facunditatem perducant. Ut humilitatem atque religionem, & in vultu, & in opere, & in habitu, & in sermone demonstrent. Ut juxta Apostoli vocem irreprehensibiles sint & moribus ornati, & nequaquam turpilium lucris deserviant, juxta illud quod ait Scriptura; Nemo militans Deo implicat se negotiis secularibus, ut ei placeat cui se probavit. The \* Bishops in the Council of Paris under Lewis and Lotharius, An. 829. unanimously decreed. Statuimus pari voto, parique consensu, ut unusquisque nostrum discis & exemplis, plebes parochiæ suæ attentius ad meliora incitens, studeat, easque ut se à malis cobibeant, &c. sollicitè admoneant, cum itaque predicatorum sine cessatione populo Dei predicare necesse sit, juxta illud \* Isaïæ. Clama, ne cesses, quasi tuba exalta vocem tuam, & annuncia populo meo scelera eorum, &c. tum maxime id facere necesse est, quando iram Domini contra populum Dei, meritis exigentibus, grassari perspexerint. Juxta illud quod Dominus per Ezechielem Prophetam loquitur, Ezech. 3. 17 &c. & c. 33. 7, 8, &c Which is seconded by many other \* Councils in and after that age. Hence || Odo Archbishop of Canterbury in his Constitutions about the year 943. cap. 3. De Officio Episcopi, admonished all Bishops and Presbyters, Quatenus cum honestate & modestia, bonis exemplis in sanctæ religionis pietate prædicent, & populum Dei doctrina sua erudiant & informant, ut suas Parochias omni anno cum omni vigilantia prædicando verbum Dei circumumeant: Absque ullo timore vel adulatione cum omni fiducia verbum Dei prædicare, Regi, Principibus populi sui, omnibus dignitatibus, & nunquam veritatem subterfuge.

Psal. 102.

Rom. 2.

1 Cor. 14.

1 Tim. 2.

\* Synodus Concil. Tom. 3. p. 864.

\* Isay. 48.

\* Boswell. Decr.

Ecel. Gal. 1. 5.

Tit. 18. De

Archiepiscopis

& Episcopis &

l. 1. Tit. 3. De

Prædicatione

& expositione

verbi Dei.

|| Spelmani

Council. p. 416.

\* Henry de  
Knighon, de  
Eventibus An-  
glia l. 5. Col.  
2658, 2668,  
2661.

re. Upon which considerations our famous Martyr  
\* John Purny preached at Bristow An. 1392. *Quod quilibet  
Sacerdos magis debet demittere Matutinas, Missam & Vesperas,  
& ceteras horas Canonicas quam prædicationem verbi Dei,* eo quod solum traditione humana ordinantur; and  
Nicholaus de Hereford then publicly taught, *Nullus est  
verè Prelatus, nec habilis ad Prelaciam nisi sit doctor et  
prædicator,* which positions our un-preaching and rare-  
preaching Prelates then deemed Heretical, though the  
very doctrine of St. Paul 1 Tim. 3. 2. 2 Tim. 4. 1, 2, 4, 5.  
Acts 20. 28. The discharge of these their Episcopal and  
Sacerdotal duties, would more adorn and demonstrate  
them to be Bishops and Ministers, then all their Episco-  
pal or Sacerdotal Vestments, wherewith they now load  
and make themselves more unable to discharge these  
duties. I shall close up this particular with the words  
of our famous John Wickliff, Dialogorum l. 4. c. 17. De avari-  
ritia Cleri. f. 128. *Sic intelligunt aliqui dictum Christi, Mat.  
20. Nihil tuleritis in via, ne peram, &c. Non enim debent  
viri Apostolici tardari cum aliquo temporali, quod vel eorum  
affectionem, vel occupationem, quo ad suum Officium impedi-  
ret. Nuda autem & moderata habitio per virgam gestam in  
manibus potest intelligi. Unde sicut oneratus multiplici vesti-  
mento est sæpè per hoc ind dispositus ad iter: sic (Episcopus & Sacerdos) oneratus temporalibus est sæpè indis-  
positus ad prodesse Ecclesie: Et ad istum sensum dixit  
Christus ubi supra, neque duas tunicas habeatis, &  
ista lex Christi est fundata in lege Natura cum qua ne-  
mo poterit dispensare: Therefore no Popes nor Bi-  
shops can dispence therewith, much lesse Decree a-  
gainst it.*

\* See here, p. 71.  
74.

gly. For the objected Text of Eccles. 9. 8. *Let thy  
Garments be alwaies white;* is taken only in a \* mistical  
sence for purity of life, chastity, innocency, or justification  
by the blood, robes of the righteousness of Jesus Christ,  
as some expound the place, it is nothing to the pur-  
pose; If literally interpreted, it quite subverts the Ob-  
jectors. For 1. It is universal, extending equally to all  
Lay-men

Lay-men and Clergy men, not confined to Bishops, Priests, Deacons, and Ecclesiastical persons alone, to whom white Rochets and Surplisses are appropriated. 2ly. It is universal in respect of time and place too, *Let thy Garments be alwaies white*, as well by night as by day; as well before and after Divine Service, Masse, Sacraments, as during their Celebration; as well out of Cathedrals, Churches, Chapels, as in them; as well in your eating, drinking, feasting, and private Family, or Closet devotions, as in the Cathedral or Parochial Church or Chapel, at Common-prayers or Sacraments; to which times and places alone the wearing of Rochets, Surplisses is principally confin'd by Popish Councils, and our Bishops Canons, against the words of this Text. 3ly. This Text no wayes relates to Common prayers, divine Service or Sacraments in the Church, or to Bishops, Priests, Deacons; (not then in use) but to *mens* \* *feasting & joyfull Conversation* out of the Church, as is evident by the next succeeding words, *And let thy Head lack no oylment. Live joyfully with thy wife whom thou lovest, all the dayes of thy Youth, &c.* and the words next preceding, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* Therefore to apply it only to Divine service, Sacraments, and appropriate it to Bishops and Clergymen, their Rochets and Surplisses, is a most grosse abuse, and perverſion of this Text, and the [x] Popish Canons prohibiting the marriage of Priests, prescribing the wearing of black Gowns, Cassocks, by Bishops, Priests, Deacons, (if ever intended in this Text) are diametrically repugnant therunto. 4. The words are in the Plural Number, *Let thy Garments be alwayes white*; Therefore Bishops, Priests, Deacons should alwaies wear white Hats, Gownes, Dublets, Stockings, Shooes, as well as white Rochets, Surplisses; yea wear their Rochets, Surplisses alwayes as they do their Shirts, not wear Black Coats, Gowns, Cassocks, Dublets, Hose at any time, and their Rochets, Surplisses only in the Church, as their \* *Councils and Canons* prescribe,

\* See Gulielm. Stuckius, Antiqu. Conviv. l. 2. c. 26. Here p. 114.

x See Bochel-lus, Decret. Eccles. Gal. l. 6. Tit. 13, 14. Claudius Efpenszus in Tit. 2. & de continentia, lib. John Bales Ads of English Votaries, Bishop Halls Honour of the married clergy. \* See Boche-lus l. 6. Tit. 17.

point



point-blank against this Text, under severe penalties. 4ly. The *Roman Missals, Pontificals, and Gulielmus Durantus* prescribe the wearing of other coloured Garments, even in time of Masse, Divine service, and Sacraments, beside White, and the laying aside of White Garments in the Church it self on sundry Festivals and dayes of publick worship. As namely *blacke Vestments*, (not white Rochets or Surplisses) all the *Passion weeke* before Easter, on dayes of Affliction, and Abstinence for sinne, in Rogations, in Masses or Processions for the Dead, from Advent till the Vigills of the Nativity, and on the Feasts of Innocents; on which Day some used to weare Blacke, others Red; upou sundry other Lords dayes and Feastes they prescribe Bishop and Priests to weare Red, on other dayes Green or Violet Vestments, and White only on other Sundayes, Festivals, in the Celebration of Divine service and Administration of Sacraments; whence they stile White, Red, Black, Green, the \* four Principal Colours used by the Church; to which they reduce these five other Colours, used likewise in the Roman Church, viz. Scarlet, Silken, Violet, Saffron, Rose-colour, producing several Textes of Scripture (miserably wrested by them) for to prove the use of all these respective Colours in the time of Gods publick worship, as well as the use of White, seconded with sundry mystical Reasons and significations, which those who please to make themselves merry with, may read at large in *Durantus. l. 3. De quatuor coloribus quibus Ecclesia in Ecclesiasticis utitur indumentis*. Now this objected Text, Let thy Garments be alwayes White, routs all these Romish Regiments of Blacke-coates, Red-coates, Greene-coates, Blewe-coates, Yellow-coates, Scarlet-coates, Silken-coates, Rose-coats, at once, and White-coates too, as appropriated onely to Churches, Divine service, Sacraments, Bishops and Ecclesiastical Persons. Therefore they must henceforth either renounce this their objected Text, or all these their sacred Vestmentt and forecited Robes, to which they are so much devoted.

\* Quatuor sunt principales colores quibus secundum proprietas dierum, sacras vestes Ecclesia distinguit; albus, niger & violidis, &c. *Durantus Rat. Divin. l. 3*

The Third Scripture Argument for the necessary use of white Rochets, Surplices in Divine Service and Sacraments administration, is from *Dan. 7. 9. I beheld till the thrones were cast down, and the Ancient of days did sit; WHOSE GARMENT WAS. WHITE AS SNOW*, and the hair of his head like pure wool, &c. compared with *Matth. 17. 2. Mark. 9. 3. Luke 9. 3. Jesus taketh Peter, James and John and bringeth them unto a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his garment was, WHITE as the light: (So Matthew) And his raiment became shining, exceeding WHITE, as snow, so as no Fuller on earth can whiten them; so Mark records it: Ergo, Bishops, Priests, Deacons must wear white Rochets and Surplices in time of Divine Service and Sacraments in all Churches, Chappels, is but a ridiculous Non sequitur.*

For First, That Text in *Daniel* relates onely to Christ sitting on the Throne as a Judge, at the end of the world, not officiating as a Priest in the Church: *Ergo*, all Judges must wear white Robes, Surplices when they sit on judgement, is a better inference thence, then that Bishops, Priests, Deacons must wear them when they minister in the Church. Secondly, His hair was white as wool, as well as his garment, therefore they should all have white hair or Periwigs, as well as white Rochets and Surplices, when they celebrate Divine Service or Sacraments. Thirdly, Our \*Saviours Transfiguration was miraculous, not ordinary; but once, not weekly; in a high mountain apart, not within a Temple, Synagogue, Church, Cathedral; before three onely of his Disciples, not the whole congregation or multitude: and his ordinary wearing garments miraculously became white and shining as the light, not as linnen; and so exceeding white as no fuller on earth can whiten them, and that only during his transfiguration, not afterwards. Therefore this miraculous president gives not the least shadow of warrant or president for Bishops, Priests, Deacons ordinary wearing white Rochets or Surplices

\*See here, p. 10, 11.

when they read Common Prayer, or administer Sacraments in Churches; And they might, like Christ, forbear such white garments, till by miracle their faces become shining as the sun, and their black ordinary wearing garments become as white and shining as his. Fourthly, Our Saviour never put on a white garment, Robe or Rochet whiles he publickly prayed, preached upon ea th; nor yet when he was thus transfigured in the mount, nor did Peter, James or John, who were present at, and witnesses to his transfiguration, nor any other of his Apostles, we read of, wear any white Rochets, Surplices, or linnen vestments when they preached or celebrated the Lords Supper, or Baptism in imitation of our Saviours white shining Garments; neither were they or their garments thus transfigured or made white when present at Christs transfiguration, or afterward. Therefore Bishops, Priests, Prelates upon all these accounts, should henceforth lay aside these vestments, since Christ himself and his Apostles never used them; and no longer wrest our Saviours miraculous transfiguration, and these sacred texts, beyond all bounds of reason, modesty, Christianity, to maintain their own popish superstitious inventions, and abuse the ignorant vulgar with such gross delusions, which all judicious sober Christians must either abominate or deride.

The fourth plea insisted on for Bishops Rochets, and Priests white Surplices in time of Divine Service and Sacraments, is that of *Matth. 28. 3.* and *Mark 16. 5.* *At the time of Christs resurrection, an Angel of the Lord descended from heaven, rolled back the stone from the Sepulchre and saie upon it: His countenance was like lightning, and his raiment WHITE as snow. And his Disciples saw a young man (to wit this Angel in a young mans shape) sitting on the right hand of Christs sepulchre, clothed in a long WHITE garment: who said unto them, be not afraid, for ye seek Jesus of Nazareth which was crucified: he is risen, he is not here: Ergo, Bishops, Priests, Deacons must wear white Rochets or Surplices in Divine Administrations.*

I Answer

I answer, First, That the person thus clad in a long white garment, was an *Angel of the Lord descending from Heaven*, not a Bishop, Priest Deacon or Minister. Secondly, His long white garment was no Rochet nor Surplice. Thirdly, He wore it not at all in any Temple, Church or Synagogue, but onely at or in our Saviours Sepulchre. And that but once, at his miraculous, resurrection, not constantly or ordinarily: Fifthly, To roll away the stone, and instruct Christs Disciples of his resurrection, not to say Mass, preach, or read Common Prayer, or administer the Lords Supper. Sixthly, The Disciples who saw him thus clad never imitated his white garment whiles they lived, muchless should Bishops and Priests (who never saw him) after their decease, without warrant from Christ, the Angel or Disciples. The selfsame Answer serves to the objection from *Acts 1. 10. where two Angels in the shape of men stood by the Disciples in WHITE apparel, whiles they beheld Christs ascension into heaven*, and spake the words there recorded to them: which *Waldensis*, *Durantis* and others impertinently alledge, for the use of long white Surplices, vestments, or Rochets of Bishops and Priests in the Church.

5. The Fifth Text produced is that of *Rev. 3. 4. Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in WHITE for they are worthy. Ergo*, Bishops must wear white Rochets and Surplices in time of Mass and Divine Service: Acute Logick, worthy of laughter rather than reply.

For 1. These few persons in *Sardis* were neither Bishops nor Priests; these words being not spoken to nor of the *Angel of the Church of Sardis*; (whom our Bishops and Prelatists will needs have to be the sole Bishop of that Church, but to others :) Therefore if any argument may be hence deduced for the use of Rochets or Surplices, it is, that lay Saints who have not defiled themselves with sins corruptions of the times, but kept themselves undefiled, must wear Rochets and Surplices, not temporizing Bishops or Priests. 3. They are promised, *hereafter to walk*

*in white with Christ in heaven, and that by way of reward,* Witness ver. 5. *He that overcometh the SAME SHALL BE CLOATHED IN WHITE RAIMENT, and I will not blot his name out of the book of life, but I will confess his name before my Father and his Angels; not commanded to say Mass, or Common-Prayer in the Church on earth by way of duty; ministry or distinction from other Saints.* 3. The white garments here meant, are only the robes of eternal glory in heaven; not white Rochets, lawn sleeves, or material Surplices, as the abusers of this Text pretend and must acknowledge.

6. The sixth text produced for Surplices and Rochets is Rev. 4. 4. *And round about the throne, were twenty four seats, and upon the seats I saw twenty four elders sitting CLOATHED IN WHITE RAIMENT, and they had on their heads crowns of gold. Ergo, Bishops must wear white Rochets, Miters of gold, and Priests white Surplices.*

The sequel is denied. 1. Because there is no Bishop but onely Elders mentioned in the Text. 2. These Elders are but twenty four, and they only had white raiment. 3. They sate in heaven upon thrones in their white robes, not in any Church or Cathedral on earth. 4. They sate constantly in those white vestments, and never did put them off. 5. They had no other rayment on them but these white robes: Therefore all Bishops and Priests, if they will be like these Elders, and pursue these presidents, must wear no black doublets, cassocks, gowns, cloaks, Waistcoats, but only white Rochets, Surplices, as they did. 6. They sate in them upon Thrones, and had all crowns of gold upon their heads: If this then be a president for our lordly royal Prelats, and Clergies punctual imitation, they must all sit upon thrones with golden crowns on their heads, like Kings, as well as with white Rochets, Surplices on their backs like Prelates and Priests; which I presume they yet dare not do, and his Majesty with his Nobility will not now suffer, should their pride and ambition prompt them to it.



7. The seventh president insisted on is, Rev. 6. 9, 10, 11. Where St. John saw under the Altar, the souls of them that were slain for the word of God, and for the testimony which they held, &c. and **WHITE ROBES** were given to every one of them.

If any consequences can be hence deduced, they are only these. 1. That those Saints and Laymen, who suffer martyrdom for the Word and testimony of God on earth, shall have white robes, not of fine linnen, but of eternal glory, given them by God for a reward in heaven. Not that Bishops and Priests alone, which were never slain nor martyred for Christ, and none else but they must now wear white Rochets and Surplices, on earth.

2. These souls lay interred, crying to God from under the Altar, to avenge their blood on them that dwell on the earth. Therefore they are no presidents or warrant for Bishops or Priests to wear Surplices or white Rochets when they officiate at or upon their new erected Altars, and dispence Christs body and blood sacramentally to their people, in their Cathedrals and parish Churches. 3. These white robes were not material ones, made of lawn or linen by Semstresses, nor bought with money; but spiritual and heavenly, made, and freely given unto them by God himself: therefore Bishops and Priests who contend for material Rochets and Surplices from this Text; must now quite renounce them, and produce some better proof.

8. This they presume to do in the eighth place, from Rev. 7. 9, 13, 14. cha. 15. 6. and cha. 19. 14. which I shall couple together to make the proof more strong. After this I beheld and a great multitude which no man could number of all Nations, and kindreds, and people, and tongues stood before the throne, and before the lamb, **CLOATHED WITH WHITE ROBES**, and palms in their hands. And cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb, &c. And one of the Elders answered saying unto me, what are these  
WHICH

WHICH ARE ARRAIED IN WHITE ROBES ? and whence came they ? And I said unto him , Sir , thou knowest : And he said unto me , these are they which came out of great tribulation , and HAVE WASHED THEIR ROBES , and MADE THEM WHITE IN THE BLOOD OF THE LAMB ; Therefore are they before the throne of God , and serve him day and night in his Temple , &c. And the seven Angels came out of the Temple , having the seven plagues , CLOATHED IN WHITE , and having their breasts girded with golden girdles. And I saw heaven opened , and behold a white horse , and he that sate upon him was clothed in a vesture dipt in blood , and his name is called , the Word of God And the Armies which were in heaven followed him upon white horses , CLOATHED IN WHITE LINNEN , FINE AND CLEAN. Ergo , Bishops and Priests , ought always to wear white Rochets and vestments , in time of Mass , Sacraments , and Divine service.

Can any wise men or fools either , forbear laughter at such a ridiculous conclusion from these premises , as *Durantus* , *Walden* with other Papists , and some of our own Prelates and Ceremony-mongers deduce from them with great seriousness , but little candor and sobriety ?

Especially if they well consider , 1. That those arraiied in white robes , *Rev.* 7. 9, 13, 14. were not Bishops , Priests or Ecclesiastical persons alone , or under any such capacity ; but a great number which no man could number , of all Nations and kindreds , and people , and tongues. Therefore if any proper consequence can be hence deduced in relation to white Rochets or Surplices , it is only this , That all sanctified , regenerate Christians , Saints , of what nations , kindred , people and tongues soever , ought to wear white Rochets and Surplices.

Secondly , All this innumerable multitude of all nations and people thus clothed with white robes , stood clad continually in them before the Throne and Lamb , serving God in them day and night , and never put them off ,

off, having no other vestments besides, *vers. 15, 16, 17.* Therefore if this Text be pressed home, in relation to Bishops, Priests, Ministers, they ought always to wear their Rochets and Surplices day and night, but no vestment else, and never to put them off; and always to stand before God in his Temple day and night, as these Saints did; but never to sit in their thrones, stalls, Pews, nor yet to kneel as they now usually do.

Thirdly, that Bishops and Priests ought always to have palms in their hands, as well as long white robes and Rochets on their backs in the Temple, because all these white Saints had so.

Fourthly, These Saints white robes wherewith they were clad, were only *spiritual*, not corporal or material; even their white and immaculate holiness by the washing away of their sins in the blood of Christ; as is evident by the Text, *these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb*, compared with *Rev. 1. 5. Ephes. 5. 27, 28.*

5. These seven Angels coming out of the Temple *cloathed in pure white linnen, had the seven plagues, and poured out the viols of Gods wrath upon the earth:* Therefore if real Bishops (as our Prelates pretend the Angels of the seven Churches were, *ch. 2. 1, 3.*) who went constantly clad in their white robes, as well out of the Temple as in. It will be no great honor to them to be thus arrayed since they onely carried the plagues, and poured out the viols of Gods wrath upon the earth, when thus arrayed.

Sixthly, If the last Text be truly inforced, it will thence most properly be inferred, That Bishops, Priests and Clergy-men should always ride and march about upon white horses, cloathed in clean and fine white linnen, not on black or bay horses, nor in black canonical coats, cassocks, cloaks, as now they usually do.

2. That they must march many together in Troops and Armies thus arrayed. 3. That all other Christians following

lowing Jesus Christ (the Word of God) should do the like, rather then that they should onely say Mass, read Common-prayers, Preach, administer the Sacraments in fine white linnen Garments, Rochets, Surpleses, in their Cathedral and Parish Churches, wherein they never use to ride on horses, but onely out of them. These are all the Scriptures produced for the justification of the use, conveniency and decency of Bishops Rochets, and Clergymens Surplices; which though alledged with very great gravity and seriousness, by those who pretend themselves the most reverend, learned Fathers of the Church, are most palpable abusers, and wretched perverters of Gods sacred Word, to countenance their own vain Innovations and Superstitions, as the premises demonstrate.

To draw towards a conclusion of this discourse: I have oft times admired, that when most sorts of labourers, workmen, servants, set themselves to their occupations and work, they constantly cast off their outward wearing garments, and ordinary wearing cloathes, as impediments thereunto, that yet Popes, Bishops, Deacons, Ministers, when they are to officiate and labour in the work of their Ministry, should put on far more garments on their backs, then they had on before, contrary to the Apostles practice, and our Saviours command, who bid them when he sent them forth to preach, *Mat. 10. 10. Mark 6. 9. Luke 9. 3. NOT TO PROVIDE, OR PUT ON TWO COATS A PIECE:* which would hinder them in their Ministry. We daily see Watermen, when they intend to row and ply their oars, that Carters, Threshers, Mowers, Reapers, Carpenters, Masons, Bricklayers, Carriers, Tanners, Butchers, Fullers, when they buckle themselves to their respective works; footmen, when they travel or run a race; yea, Noblemen, Gentlemen, and others, when they seriously set themselves to their very recreations in the Tennis-Court, or Field, do usually strip themselves to their very shirts or Waistcoats, that they may

may more vigorously pursue their work, callings and recreations. And why Bishops, Priests, Deans, Prebends, Archdeacons, Ministers, Deacons, should not do the like when they are to discharge the work of their Ministry; but on the contrary, load themselves with *Cassocks, Gowns, Copes, Surplices, Rochets, Girdles, Planets, Palls, Chymeres, Pectoral Crosses, Hoods, Caps, Miters, Crostiers*, or three or four more Vestments then they had on before, seems a riddle unto all who seriously consider it; of which no other true, solid reason can be rendred, but that they intend to loiter, or do their work coldly, negligently, or by halves, rather then vigorously, zealously to pursue it. This experience it self sufficiently manifests to be the genuine reason; for ever since Popes, Archbishops, Bishops, Deans, Chapters, and other Clergymen (contrary to the Apostles, primitive Bishops, and Ministers practice) have loaded themselves with *Cassocks, Gowns, Copes, Palls, Rochets, Miters, Surplices, Hoods*, and other superfluous vestments, they have been very negligent and remiss in preaching, (the principal work of their Ministry) in administering the Sacraments, fasting and praying too, which they translate to their Curates and Choristers: Yea, Popes, Patriarchs, Archbishops, <sup>*Ingentos Curati*</sup> Bishops, Deans, Prebends, who have greater Honors, <sup>(as well as Cur</sup> Revenues, and more variety of vestments on their <sup>*ra) stupent, le-*</sup> backs then other Ministers, usually have been, & still are, <sup>*ves loquuntur.*</sup> less frequent, diligent, zealous, fervent, and more cold, frozen, slothful, in preaching, praying, and the work of the Ministry, then the inferior Clergy, and poorest Curates; it being a general observation, that poor Countrey Curates, Lecturers, Ministers, who have small pensions, benefices, and scarce money in their purses to buy a Cassock, Gown, Hood, Surplice, or Canonical Coat, do Preach, Fast, Pray, read Divine Service, baptize, administer the Lords Supper, Catechise, visit the sick more frequently in one year, then Popes, Archbishops, Bishops, Deans, Canons, and other



other rich Pluralists, in ten or twenty years space.

It is a common observation, That the forehorse in the Team, which carries all the *Plumes, Bells, Trappings*, usually draws and works the least; that Sumpter Horses, which carry Kings, Nobles, Judges, Prelates, Commanders Robes, vestments, when they travel, are more slow in their pace than Hackney horses, which bear no such lumber; that Officers and Souldiers who are most loaden with multiplicity of offensive and defensive Arms, are slowest of all others in their march, and like *David in Sauls heavy armor*: 1 Sam. 17:38, 39, 40. yea, most unwieldy unserviceable when they come to fight; that the little Crespers, not the great Brass shining Andirons, bear up all the wood, and heat of the fire: And is it not so with Bishops & Clergymen, the more rich, great, pompous they grow, the more pontificals, Priests vestments they wear, the less spiritual work and service they perform; yea, so sloathful are they (for the most part) in the *work of the Lord*, wherein they should always abound; that instead of sweating in the *Lords Harvest*, they put on double or treble the cloaths they had before, when they are to read, preach, pray, or administer the Sacrament, to keep them from freezing, even when they are at their honest labour. God preserve his Church from such cold and frozen, unzealous, lazy workmen, and send forth more painful labourers (not so muffled up in variety of vestments) into his *Vineyard and Harvest*. Nothing more (that either I know or have read) can be objected for these surplis and superfluous Church Vestments, but their pretended Antiquity usage in the Church.

1 Cor. 15:58.

Rom 12:11.

Mat 9:37, 38.  
and 10:1.

Dan 7:9, 23.

To which I answer, 1. That they were neither known to, nor used, nor prescribed by Christ himself, the *ancients of days*, nor his by Apostles, nor by the primitive Christians, Bishops, Ministers, Deacons, for above three hundred years after Christ; therefore they are all but modern Novelties, in respect of Apostolical, real, primitive antiquity; and so rather to be decried, rejected as

Inno-

Innovations, then approved for their pretended, not See Thomas  
true Antiquity, as well as other old popish reliques. Beacons Re-  
liques of Rome.

2. For their pretended Decency, I have not only read many learned, discreet, consciencious, sober Schollars Treatises, censuring them as undecent as well as superfluous; but heard some Ladies, Women, yea children, deride them as mean antick disguises.

3. If Tertullians Booke de Pallio, on 2 Tim. 4. 12. may be umpire, a cloak will be more ancient, decent for a Minister, Bishop, Christian, then a Rochet or Surpleis.

4. Antiquity is no plea at all in point of Vestments; whose form, Fashions, are always various and mutable with times and places; whence the Holy Ghost himself useth this expression in sacred Writ, *As a Vesture shalt thou change them, and they shall be changed, but thou art the same.* That English man or woman who should now take up or retain the garments and fashions used in the Britains, Saxons, Danes, Normans times; or but in the Reigns of King Edward the third, fourth, fifth, sixth, Henry the eighth, Queen Elizabeth, or King James, would be reputed a Cynick, Fanaticke, or Fanaticke (especially at Court) and the very boys in the streets would shout at them. Why then should not Bishops and Ministers Rochets, Surples, Church Vestments be as changeable as other mens garments, or their own ordinary wearing clothes, which they all change with the times? We know by experience, that all Nations, Manners, Laws, Governements, Governors, Customs, Languages, are variable, yea changed with times and occasions; that all things under the Sun are subject to variation; why not then these Ecclesiastical Vestments, about which there hath been formerly so many frequent and fierce contentions, for our Churches and Kingdoms peace? Our very humane bodies (and Bishops, Ministers bodies too, as well as others) are daily subject to alterations: from infancy to youth, from youth to manhood, from manhood to age, so to old age, from health to sickness; and shall Bishops or Priests vestments onely

be immutable? though originally grounded on Popes Decrees; instituted by them to adorn their exploded Sacrifice of the Mass, and Altar-services, and founded upon strange perversions of sacred Scriptures, or most absurd, ridiculous, monkish, fanatick Reasons, mystical significations, crotchets, and the pretended transubstantiation of the Bread and Wine into Christs natural body & blood, which all Protestants cannot but disclaim.

\* 1 Cor. 8.9.

10, 11, 12, 13.

Since therefore what the Apostle concludes of meats, is likewise true of all these Vestments: *\* But meat* (a Rochet, Surplice, Hood, &c.) *commendeth us not to God; for neither if we eat* (or wear them without scandal to others) *are we the better; neither if we eat* (or wear them) *not, are we the worse*: Let all Bishops, Ministers, Christians, upon the consideration of the premises, henceforth take up the same Apostles resolution and inference from thence, recorded for their imitation: *But take heed lest this liberty* (or power) *of yours, become a stumbling block to those that are weak; and through thy knowledge shall the weak brother perish, for whom Christ dyed? But when ye sin so against the Brethren, and wound their weak consciences* (by using or imposing these garments on them, with rigor, against their wills and judgements) *YE SIN AGAINST CHRIST*; Wherefore if meat (much more then if wearing these pontifical, Sacerdotal vestments) offend, or make my brother to offend, I will eat no flesh (much less wear or impose all or any of these Church vestments) while the world standeth, lest I make my brethren to offend. And seeing these old Proverbs are most true, inserted into the Canon Law it self, *\* Cucullus non facit Monachum, non item Iliacos lino stola; aut sacerdotes amittunt linei: Non Cathedra sacerdotem facit, sed Cathedram sacerdis; nec locus seu vestis sanctificat hominem, sed locum & vestem homo*. Upon which considerations, the \* fourth Council of Carthage, Can. 15. & 45. decreed, *Ut Episcopus vilem supellectilem, & mensam ac victum pauperem habeat, & dignitatis sue auctoritatem, FIDEI & VITÆ MERITIS QUÆRAT, NEC VESTIBUS NEC CALCEAMENTIS*

\* *alius Rhodig*  
*Antiq. lect. l. 5.*  
*v. 12. Gratian.*  
*Dist. 40.*

\* *Surius concil*  
*tom. 4. p. 513.*  
*§ 14.*

MENTIS DECOREM QUÆRAT, (which is since inserted by Gratian into the body of the Popes Canon Law, though he truly addes in his gloss, *Hoc bodie non tenet, quia modo habent amplas possessiones.*) I shall heartily, humbly, and importunately beseech all Bishops, Ministers, Deacons and Christians whatsoever in general, and all true members of the Church of England in special, upon serious perusal of all the premises, from henceforth, not with the *Roman Pontifical* or *Durans Magno conatu Nugas agere*, as Popes, popish Prelates, Priests, Friers, and little children use to do; nor yet to place the least holiness, piety, necessity, or indispensable expediency in the use or wearing of Episcopall and Sacerdotal Vestments, in celebration of Divine-service and Sacraments; nor any longer rigorously to impose, or unchristianly to contend about them, they being just like accidents in relation to the substance of Gods worship & true Religion, which may be as well absent as present, without destruction of, or prejudice to either; but rather seriously to fix all their meditations upon those WHITE Windingsheets, wherein they shall all shortly be interred in their graves, stript naked of all those Priestly Rags, Robes, Vestments, about which they now overmuch contend; and seriously to endeavour to put off those old filthy rags of sin, and put on all those spiritual Garments, Armour, Graces, which the Gospel it self in directs terms enjoyns them to put on, & that under pain of eternal damnation, in these ensuing texts (wherewith I shall conclude) about which there will, there can be no disputes, *Rom. 13. 12, 13, 14.* Let us therefore cast off the works of darkness, and put on the Armour of light: Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but PUT YE ON THE LORD JESUS CHRIST, and make no provision for the flesh, to fulfil the lusts thereof, *Ephes. 4. 22, 23, 24.* That ye put off concerning the former conversation; the old man, which

which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put ON THE NEW Man, which after God is created in righteousness, and true holiness. Ephes. 8.11, &c. PUT ON THE WHOLE ARMOUR OF GOD, that ye may be able to stand against the wiles of the Devil: Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the Devil: And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: Praying always, WITH ALL PRAYER AND SUPPLICATION (not with common or Canon prayer alone, to which too many now confine themselves and others) watching thereunto with all perseverance and supplication for all Saints. Col. 13.12, 13, 14, 15. PUT ON therefore (as the Elect of God holy and beloved) bowels of mercy, kindness, humbleness of minde, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a complaint against any, even as Christ forgave you, so also do ye: And above all these things, PUT ON CHARITY, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye called in one body, and be ye thankful: Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord: And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him. The putting on of all these Evangelical, WHITE sacred garments, the using of such Church prayers and musick, in all Cathedrals, Collegiate and Parochial Churches, by our Bishops, Ministers, Deacons, and others; and the abandoning all Papal, unevangelical, illegal, dangerous Oathes of Canonical obe-  
dience



dience from Ministers to Bishops, not warranted by 1 Cor. 6. 16. Law or Gospel, thus censured, inhibited, by the whole *Surin's concil.* second Council of *Canislon*, under *Charls the Great*, *tom. 1. p. 279.* about the year 112. *cap. 12. Dictum est de qui ejusdam fra-* *8. Law. 80.* *ch. illus Deneta.* *Eccel. Gal 1. 3.* *tit. 2 c. 85. p. 402* *tubus, quod eos, quos ordinaturi sunt JURARE CO-* *GANT, quod digni sint, & CONTRA CANONES NON* *SINT FACTURI, ET OBEDIENCES SINT EPIS-* *COPO, QUI EOS ORDINAT, & Ecclesie, in quor-* *ordinantur: QUOD JURAMENTUM, QUIA PERI-* *GULOSUM, OMNES UNA INHIBEN-* *DUM STATUIMUS;* which are now vigo-  
rously enforced, against his Majesties Declaration, the  
Petition of Right, 3 *Caroli*, to support these superfluous  
Vestments and Ceremonies, will thoroughly reconcile all  
disputing parties; put a period to all future controversies  
concerning the premises, and make us all the Temples of  
the living God; who will then say, *I will dwell in them,*  
(walk in them) and *I will be their God, and they shall*  
*be my people.*

*Prov. 25. 2.*

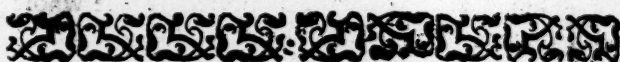
The Honour of Kings is to search out a mat-  
ter.

*1 Thes. 5. 41, 22.*

Prove all things, hold fast that which is good,  
abstain from all appearance of evil.

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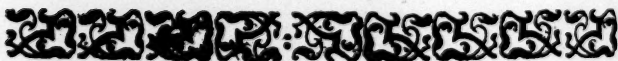
**F I N I S.**



# ERRATA.

Pray correct the following Errors and Omissions at the Press in some Copies, p. 1. l. 15. read *Episcopal*, p. 4. l. 35. for *this*, r. *their*, p. 8. l. 15. *shall be repeated glory*, &c. l. 30. *dele* *now annexed*, p. 13. l. 14. r. *Holy Ghost*, l. 20. r. *to be*, p. 17. l. 20. for *thee*, r. *thus*, l. 34. r. *confutes*, p. 20. l. 5. for *as*, r. *is*, p. 21. l. 18. r. *ordain*, p. 28. l. 38. for *unanswerable*, r. *unwarrantable*, p. 31. l. 19. for *I*, r. *I*, p. 38. for *Pontier*, r. *Pont*, p. 15. for *nor yet*, r. *but only*, l. 1. r. *still*, l. 36. r. *August*, p. 40. l. 16. r. *Praxis*, l. 14. r. *munda*, p. 41. l. 5. r. *and* *nos*, p. 49. l. 6. r. *collo*, p. 53. l. 15. r. *ea*, l. 26. r. *Ecclesia*, l. 33. r. *monachales*, p. 54. l. 38. for *98*, r. *38*, p. 56. l. 8. r. *cancelles*, l. 14. r. *and* *that*, p. 59. l. 31. for *23*, r. *33*, p. 68. l. 12. *dele* *on*, p. 71. l. 4. r. *revelanda*, p. 79. l. 24. *quo* r. *quod*.

In the Margin, p. 2. l. 17. E. 3. r. E. 6. p. 3. l. 20. *ad* *de* *Centur. Magd.*, p. 20. l. 3. cap. 6. p. 55. l. 8. r. 1940.





A N  
APPENDIX

To the  
Fourth Section,

CONCERNING

The Use of White, Black, and other coloured Garments, both by Pagans, Jews, and Christians, in Feasts, Funerals, Plays, Inaugurations, sacred Duties, and their various mystical Significations, Excellency and Dignity.

**B**ecause, I would pretermitt nothing, which may either inform, or satisfy the learned Readers of this *Pacifick Examination*, relating to the use of *White Vestments*, both among *Pagans, Jews and Christians*, upon several Civil and Religious Occasions, Grounds, Reasons; I thought fit (by way of *Appendix*) to annex this ensuing

ing learned Discourse of *Joannes Gulielmus Struckius, Tigurinus*, concerning *White Garments*, in his 2<sup>d</sup> Book, *Antiquitatum Convivialium*; cap. 26. *De Vestitu Conviviali*; DE VESTIUM ALBARUM (QUÆ IN EPULIS POTISSIMUM USURPARI FUERUNT SOLITÆ) ac in genere COLORIS ALBI USU, SIGNIFICATIONE, PRÆSTANTIA AC DIGNITATE: Editio secunda, *Tiguri*, 1597. f. 234. to 240. fraught with greatest variety of Learning, of any Treatise I have read concerning this subject.

*Albi coloris vestitum in convivio usitatum fuisse. Vestium candidarum usus apud Judæos.*

**S**equitur nunc tertia corporis ad epulas futuras præparandi actio, quæ in vestitu consistit, &c. Equidem ex veterum scriptorum monumentis faciliè colligi posse existimo, albi potissimum coloris vestitum in conviviis usitatum fuisse, ita ut nigris vestibus accumbere apud gentes quasdam nephas duceretur: unde & בֹּחַר בָּחַר *Bachar*, e-legit nonnulli arbitrantur, compositum à כּוֹרֵר *chor*, candidum, quod quæ sunt candida, eligantur & approbentur. Philo de vita Theoretica testatur, Judæos olim dierum festorum convivia λουθῆμεντας, hoc est, albatos seu candidatos agitare fuisse solitos: ex quo illud: Quovis tempore vestimenta tua candida sunt. Huc quoque referendus ille mos Judæorum decimum quintum diem mensis Ab celebrandi vestibus albis, atque choreis: de quo sic scriptum extat in Tabanit fol. 26. p. 1. Decima quinta mensis Ab, id est, Julii, filia Jerusalem egrediebantur in vestibus albis, quas qui non habebant, à ditioribus mutuum sumebant, ne, cui vestes deerant, remorarentur, quod minus ad choreas venirent: omnes vestes lavabantur. Filia Jerusalem egrediebantur, & choreas ducebant in vineis. Quid verò dicebant? Adolescens atrolle oculos tuos, & vide quam tu velis eligere ex omnibus, ne respicias pulchritudinem, siquidem fallax est, at eam, quæ Deum timeret, laudes. Idem mos apud Romanos quoque fuit. Hinc *Horat. lib. 2. Sat.*

*usus vestium candidarum apud Romanos in diebus festis.*

*Ille repotia, natales, aliosve dierum. Festos albatos celebret.*

De usu vestium candidarum in diebus festis apud Romanos multa alia testimonia præter Horatii, extant apud auctores. Xiphilinus, die celebri Romæ ob ingressum Teridatis; *μάλιστα δ' ἐν αἰσέσι πεπληρωτο, τὸ γὰρ μέσον αὐτῆς ὁ δῆμος λευχέμενόν, καὶ δ' ἀφρη; ὁρῶν καὶ τὴν εἶχε, καὶ δ' ἄλλα οἱ στρατιῶται λαμπρῶς ὄπασσάντες*, id est, populus albus, & laureatus. Vopiscus in Florian. Tantum illud dico: Senatores omnes ea laticia esse elatos, ut domibus suis omnes albis hostias caderent, albi sederent. Persius: — *Negato*

*Juppiter hoc illi, quamvis te albata rogaret.*

Prudentius contra Symmachum,

*Exultare patres videas pulcherrima mundi  
Lumina, conciliumq; senum gestire Catonum  
Candidiore toga, nivium pietatis amictum  
Sumere.*

Et Ovidius,

*Vestibus intactis (usu nondum sordidis, aut obsoletis)  
Tarpeias iur in arces:*

Persius in re simili,

*Et populus festo concolor ipse suo est.  
Scilicet hoc populo pexusq; togaq; recenti  
Et natalitia tandem cum Sardonyche albus  
Se de leges celsa.*

Idem Satyr. 2.

*Vota negato Juppiter hæc illi, quamvis albata rogant.*

Id est, vestibus albis amicta. Cic. in Leg. Color albus præcipue \* Deo decorus est, cum in cæteris, tum maxime \* *As if God in textili. Nec verò solùm in natalitiis, & repositis, & were delighted with colours.* nuptialibus aut sponsalibus, sed etiam in funebribus cœnis hanc consuetudinem servatam fuisse, locuples testis est M. Tullius in Vatiniū: ubi illi objicit, quòd lænaverit atratus: verba ejus hæc sunt: Atque illud etiam scire cupio, quo consilio, aut qua mente feceris, ut in epulo Cn. Arii familiaris mei cum toga pulla accumberes: quem unquam videris, quem audieris, quo exemplo, quo more feceris? Dices, supplicationes te illis non putasse. Optime. Nullæ fuerint supplicationes, &c. Quis unquam cœnavit atratus? ita enim illud epulum est funebris, ut munus sit funeris, epulæ quidem ipse dignitatis. Sed omitto epulum, populi Romani festum diem argenti, veste, omni apparatu visendo: quis unquam in lectu

*In cœnis funebribus albi accubebant.*



*Balnea ante epulas.*

domestico, quis in funeri familiari cœnavit cum toga pulla ? cui de balneis exeunti (en consuetudinem balneandi ante epulas) præter te, toga pulla unquam data est ? cum tot hominum millia accumberent : cum ipse epuli dominus Quintus Acius albarus esset, tu in templum Castoris te cum Caio Figulo atrato, cæterisque tuis furis funestum intulisti. Quis tum non ingemuit, &c. Hunc tum morem ignorabas ? nunquam epulum videras ? nunquam puer, aut adolescens inter coevos fueras ? Fausti adolescentis nobilissimi paulo ante ex epulo magnificentissimo famem illam veterem tuam non expleras ? quem accumbere atratum videras dominum cum toga pulla & ejus amicos ante convivium ? Quæ te tantatenit amentia, ut tu, nisi id fecisses, quod fas non fuit, nisi violasses templum Castoris, nomen epuli, oculos civium, morem veterum (hinc constat morem hunc fuisse vetustum) ejus qui te invitarat auctoritatem, parumparare restitutum esse, supplicationes te illas non putasse. Ex gravi hac Ciceronis in vestiva satis constare Romanos veteres convivia iniisse albaros, ita ut nephas ducerent pullatum, sen atratum in convivio etiam funebri accumbere. Idem color albus & Japoniis adhuc hodie in luctu est usitatus. Sidonius quoque Apollinaris ad hunc albarum vestium in exequiis, epulisque exequialibus usum alludit lib. 5. epist. ad Aumastum : Nam libenter, inquit, incedunt armati ad epulas, albatum ad exequias, pelliti ad ecclesias, pullati ad nuptias, castorinati (castoriis pellibus induti) ad latanias. Plutarchus testatur in Problematis, fœminas antiquitus in luctu vestes vitasque albas gestasse (qui hodie Reginarum Galliæ lugentium mos est, teste Polyd. Virgil.) & Argis quoque teste Socrate, albas vestes aqua elutas, in luctu gestare fuisse solitas. Ibidem cadaver quoque defuncti albo regimine involutum fuisse scribit. Apud Græcos, ut scribit Alex. ab. Alex. lib. 3. cap. 7. sed sine auctore, fœminæ, virique in candida veste cum coronis, amplissimi viri exequias prosequuntur, & veluti in luctu publico complorant promiscuè. Quod fuit in more Syracusanis, qui candido amictu

*In exequiis alque luctu.*

amictu velati, & fronte coronati, Timoleonem extulere. Sycionii similiter Aratum in veste alba, & coronis sepulchro intulere. In Imperatorum Roman. funeribus, vestes albas adhibitas fuisse, Plutarch. & Herodian. testantur. Colorem album antiquitus matronis in luctu fuisse usurpatum, Scaliger quoque testatur lib. 1. Poet. Sic Blondus quoque Forolivienfis lib. 2. Romæ triumphantis, & Urbinas ille, qui libros de Inventoribus rerum scripsit, & alii non indocti viri, nulla temporum adhibita distinctione, in luctu antiquas mulieres, albas semper vestes usurpasse existimant. Verum hos errare, & pullas, fuscas nigras seu atras (quas anthracinas Varro vocat, quasi dicas carbonarias) antiquissimis temporibus fuisse lagentium vestes, Hieron. Magius lib. 3. Miscell. cap. 14. veterum quorundam auctoritate probat. Varro de Vita Patrum, ut apud Nonium legitur, de muliere: Propter quæ, inquit, adolescentulæ, etiam adolescentuli proximi amiculo nigello, capillo promisso sequuntur luctum. Idem: Ut dum supra terram essent, ricinis lugerent, funere ipso pulli pallis amictæ. Erat autem ricinum, ut Nonius ait, quod sua ætate masurtium dicebatur, palliolum fœmineum breve, cujus formam appingit ipsemet Varro lib. 4. de lingua Latina, Apul. lib. 2. de Asino aureo: Umbrosum, inquit, demonstrat cubiculum, matronam flebilem, fusca veste contectam. Eadem quoque apud Græcos consuetudo fuisse videtur: siquidem Iphigenia Euripidis Clitemnestræ matri injungit, ne suam ob mortem crinem laniet: idemque ut suis renunciet sororibus, scilicet ne quando nigris vestibus membra contegant. Unde & Hom. II. lib. 24. Thetis futuram filii necem desilentem, velo nigro tectam Jovem adire facit. Niger enim color mortalis est, ut inquit Hippocrat. in lib. de Morbo sacro, sive quisquis ille fuit, qui librum illum conscripsit, quem Galenus Hippocratis esse negat. Theoc. in Epitaphio Adonidis, Venerem cyanea stola indutam, ad lugendum Adonidis mortem invitat. Nigrarum vestium mos apud mulieres Romanos mox obsolevit, ut Plutarchi testimonio intelligitur. Deinde moribus deprava-

*In cadaveribus involvendis.*

*Alia testimonia de vestium nigrarum usu in exequiis.*

color niger Ti-  
cinum quid.

depravatis, & viros albas vestes in luctu usurpasse, colligere possumus ex his Julii Pauli verbis lib. 1. Sententiarum, sub titulo de Sepulchris & lugendis. Qui luget, inquit, abstinere debet à conviviis & alba veste.

In natalitijs.

Livius scribit, in luctu matronas Romanas nihil aliud quàm purpuram aurumq; deponere, quæ, cum eluxerunt, resumunt. Dionys. Halicar. l. 5 refert, Romanas matronas Valerium Publicolam Brutumq; luxisse annum tempus, depositione auri & purpuræ, ut est illis luctus consuetudo in necessariorum cognatorumq; funebribus. Alex. ab Alex. l. 5. cap. 18. scribit diebus natalitijs & Calendis Januariis, nonnunquam ludis Roman. albas lacernas prætexasque indutos incedere, & ludos spectare fuisse solitos. Nam in veste pulla ludis interesse Augustus prohibuit. Alexander Severus, teste Lampridio, cum natalem diem commendaret, hostia cruenta effugit, & ut se civiliter gerebat, ac permixtus populo erat, albam ejus vestem, cum qui constiterat, cruentavit. Lacernis candidis usos fuisse Romanos in spectaculis, ex illis Martialis carminibus constat, quibus ille perstringit Horatium, qui nigra lacerna spectaculis interfuerat,

In spectaculis.

*Spectabat modo solus inter omnes  
Nigris munus Horatius lacernis,  
Cum plebs, & minor ordo maximusque  
Sancto cum duce candidus federet  
Toto vix cecider repente calo  
Albis spectat Horatius lacernis.*

In militia.

Augustus, teste Suetonio, habitum vestitumq; pristinum reducendi studiosus, visa quondam pro concione pullatorum turba; indignabundus & clamitans ait: En Romanos rerum dominos, gentemq; togatam. Negorium ædilibus dedit, ne quem posthac parerentur in foro circove, nisi positis lacernis, togatum consistere. Item, Sinxitq; ne quis pullatorum media cavea (theatrâli confessu, ubi populus spectavit) federet. De lacerna candida amphitheatrâli, vide plura apud Lazium li. 8. c. 10. Con. Reip. Plutarch. in Ænilio de Triumpho P. Æmilii verba faciens, dicit: Omnes κατὰ μέρος ἰδόντες καὶ ἀκούοντες, id est

est, albis vestibus indutos) ludos spectasse. Fuit candidarum vestium alius quoque apud Romanos frequens usus, tales enim erant vestes castrenses, sacerdotales, atq; muliebres.

De castrensibus Trebellius Pollio in Galeno sic scribit: Jam primum inter togatos patres & equestrem ordinem, albatos milites (albis vestibus indutos) & omni populo præeunte. Sic candidatos milites Vegetius rei militaris vocat principales, qui privilegiis muniuntur. *In militia.*

Vestimenta sacerdotalia similiter linea fuerunt & alba pretiosa, nullo infecta colore, pura. Virgil. 12 *In sacris.*  
Æneid.

*Procedunt castris, puraq; in veste sacerdos* Ovid.

*Nunc Dea linigera colitur celeberrima turba.* Juvenal.

*Cum grege linigero circumdatur, & grege calvo.* Martial.

*Linigeri fugiunt calvi, sistratæque turba.*

Sic Flamen, ut Varro tradit, cum Jovi sacra ferebat, totus albarus erat, & pileum etiam gestabat album. Item virgines Vestales suffibulo amictæ sacrificabant. Fuit verò suffibulum vestimentum album prætextum, quadratum, oblongum, quod illæ in capite habentes sacrificabant, idq; sub mento fibula comprehendi solebat, unde *Suffibulum.*

nomen, Pierius lib. 40. Hieroglyph. De calceamentis sacerdotum Romanorum, Atheniensium, & Alexandrinorum candidis, vide Lazium lib. 8. cap. 13. Com. Reipub.

Rom. Talis Ægyptiorum quoq; sacerdotum vestitus fuit, *Ægyptiorum*

de quo Herod. sic scribit: Sacerdotes linea ferunt vestimenta induti, semper recens abluta, huic rei semper vacantes. *sacerdotum vestitus.*

Iidem calceos papyraceos gestabant. Plin. testatur li. 19. vestes sacerdotibus Ægyptiis lineas gratissimas esse eo genere lini, quod gossypon & xylon vocant, unde dicta xyline, quibus nulla sunt candore molliæ præferenda. Apuleius cæremonias Ægyptiorum explicans, Influunt, inquit, turbæ sacris divinis initiatæ, viri fœminæq; omnis dignitatis, lineæ vestis candore puro luminosi. Ab hac veste linea Poetæ linigeros vocant Sacerdotes Isis Deæ Ægyptiorum. Pierius tamen, nescio quo auctore, Sacerdotes, inquit, Ægyptii contra

nostrorum mores cum supplicabant, nigris utebantur vestibus, neque alias quàm nigras vestes eum decere arbitrabantur, qui Dñs preces allegaret: quippe ut forma ipsum supplicare confirmarent, ex qua mortales conformati sumus. Ea autem apud ipsos nigra figurabatur. De Ægyptiorum Sacerdotum calvorum vestitu atque habitu candido, vide plura apud Apuleium libro secundo & undecimo. Poteris hunc habitum, ut Beroaldus facit, cum habitu sacerdotum nostri temporis conferre. De vestibus religiosis, & sacerdotalibus Judæorum, vide Beroaldum in Suetonio ex Hieronymo.

Vestes mulie-  
bres.  
Linum candi-  
dum.

Muliebria quoque vestimenta linea atque alba Romanis fuerunt probata, ut testatur Lazius libro octavo Commentariorum capite primo. Unde proverbium: Linum candidum luci causa ducis, in eum qui dotis causa ducit vel deformem, vel anum. Linum autem vocat uxorem, vel quoddam apud veteres solæ mulieres lineis uterentur, &c. Erasmus in Adagiis. Turnebus in suis Advers. in illum Horatii versum: Mirator cunni Cupennius albi: Expudenda, inquit, parte mulierem intelligit, ex albo ingenuam: in ingenuis autem stupra legibus vindicabantur, non item in libertinis. Ingenue autem mulieres albatæ erant, libertinæ atratæ, nobiliores purpuratæ. Unde Artemidorus: καὶ εἰ μὴ ἡ χλαμύς εἴη λευκή, ἐλευδίαν δ' ἰδεύει, αἰδοῦναι, εἰδὲ μέλαινα, ἀπειλῶναι, εἰδὲ πορφυρὰ, εὐχνομένην αὐτῇ: sic enim conjicit, somnia illa & visa Artimidorus, quoddam essent solitæ uti vestibus ingenuæ, libertinæ, & nobiles.

In manumissionibus.

Præterea vestis candida apud eosdem manumissionis quoque insigne fuit. Moris enim erat Romæ, ut servi facti liberti candidati ad cœnam domini sui admitterentur. Hoc perspicue docet Tertullianus libro de Resurrectione carnis, his verbis: Oro te, si famulum tuum libertate mutaveris, quia eadem caro, atque anima permanebunt; quæ flagellis, & compedibus, & stigmatibus obnoxia retro fuerant: idcirco ne illa eadem pati oportebit? non opinor. Atq; & \* vestis albæ nitore, & aurei annuli honore, & patroni nomine, ac tribu, mensq; honoratur.

\* See laj Cerdas  
ibidem.

Ad-



Adhæc candida vestis signum erat petitionis honorum  
 atque magistratuum, quorum petitores candida toga in-  
 duebantur, ac proinde dicebantur candidati, unde ambitio  
 cretata eleganter à Persio dicta est. Hoc autem idè  
 fastidium esse Plutarchus in problem. existimat, ut ma-  
 gistratu dignos non genere, non divitiis, non gloria, sed  
 vulneribus, & cicatricibus judicarent, quæ ut ab his  
 conspicerentur, quos ambiendo prensabant, in toga can-  
 dida ad petendum descendebant: vel quia corpus nudan-  
 do, ac seipsos submitiendo populum caprabant. De toga  
 pura, qua tyrones, novæq; nuptæ induebantur, suprà  
 dictum est: de qua Cælius libro decimo quarto, capite  
 decimo sexto, quibus adde, quæ Calcagninus annotat.  
 Pura toga, inquit, quam exeuntes pueritiam adollescens  
 induebant non sine parentum hilaritate, fuit colore vel  
 simplici, vel candido, aut in candoris animi testimonium,  
 aut quòd gerendis magistratibus jam idonea ætas vide-  
 retur. Candidati enim magistratuum competitorum co-  
 mitia inibant. Vel cerè, quod nondum quicquam de-  
 scriptione dignum gesserint. Nam sic & tyronibus pri-  
 ma stipendia facientibus, alba parma, & pura hasta trade-  
 tur. De hac pura veste, vide plura apud Bysf. de Re  
 vestiaria, ubi probat, vestem *καθαράν*, id est, puram, pro  
 candida à Plutarcho usurpari. Sic album vicissim, pro  
 puro usurpatur; quia hic color est purissimus. Sic lin-  
 rea vestis alba suprà cæteras vestes inducta, puellaris æ-  
 tatis indicium fuit, quod eo genere amicali apud veteres  
 puellæ ante duodecimum annum utebantur, Pierius. To-  
 ga, ut inquit Isidorus, candida, eademque cretata, in qua  
 candidati, id est, magistratum petentes, ambiebant, ad-  
 dita creta, quòd candidior, insigniorque esset. Perseus  
 huic alludens:

Quem ducit hiantem  
 Cretata ambitio, &c.

Quæ autem essent artes petitorie (Cicero munus can-  
 didatorium dixit pro officio & labore petitionis,) hoc  
 est, candidatorum, docet Mamertius in Panegy. his ver-  
 bis: Quis ignorat tunc quoque, cum honores populi

T

Ro-

In magistratu-  
 um petitione.  
 Magistratum  
 petitores cur  
 toga candida  
 induiti fuerint.

Toga pura.

*καθαράν*.

Vestis lineæ  
 alba.

\* As those now  
doe who stand  
to be Knights,  
Citizens, and  
Burgeses in  
Parliament.

Proverbium.  
Artes petiti-  
væ.

Paries dealba-  
tus, Act. 23. &  
sepulchra deal-  
bata, Matth. 23.  
quid denotent.  
Purpura.

\* And are not  
many Roman  
Prelats and  
Priests now  
such, and Eng-  
lish too?

Romani suffragiis mandabantur, multos fuisse candidato-  
rum labores? \* ediscenda omnia nomina tribulium, homi-  
nes singuli salutandi, prehensandæ obviorum manus, om-  
nibus arrendendum, multa; alia propter honorem acqiri-  
endum agenda, quæ alias virum honore dignum facere  
non deceret. Hinc Cæsaris sive Principis candidatus, pro-  
verbium de eo, qui inani quadam confidentia & securi-  
tate nixus, negligentius munus aliquod obit, de quo  
multa Cælius libro decimo quarto, capite decimo sexto.  
De iisdem Cicero in oratione, cui titulus est, in toga can-  
dida, quam dixit in Senatu in petitione consulatus, (hujus  
orationis meminit Beroaldus in Suetonium, & Cælius  
libro decimo quarto, cap. decimo sexto) olim tribuni le-  
gem promulgarunt, ne cui album vestimentum (sic ille  
togam candidam appellat) addere petitionis causa lice-  
ret, sicuti tradit Livius in 4. ab urbe condita. Pierius  
tamen in Hieroglyph. suis lib. 40. albam vestem mode-  
stiæ, animique sua sorte contenti signum esse dicit: pur-  
puram autem ambitionis, animique sublimis, & vasti,  
amplitudinis, summique magistratus. Hinc cum apud  
Alexandrum quidam Antipatri parsimoniam, atque mo-  
destiam commendaret: Εξουθεν, inquit, λευκώματος ἐστὶ,  
τὰ καὶ ἐν δυνάσσεσσι. Cæli. lib. 9. cap. 7. id est, Foris al-  
bo utitur pallio, intus vero totus est purpureus, fictam  
notans in homine ambitiosissimo, qui maxima quæque  
appeteret, modestiam. Sic paries dealbatus, Act. 23.  
& sepulchra dealbata, Matth. 23. hypocritæ appellantur.  
Hæc ille. Tales profecto erant \* Romani illi candidati,  
qui candida veste animi candorem atque modestiam, in-  
nocentiam præ se præferiebant, cum animi illorum essent  
purpurei, id est, ambiciosi atque sanguinolenti. Purpuram  
autem Romanorum quoque magistratuum insigne illud  
Martialis indicat:

*Di vixit nostras purpura vestra togas.*

Et ab eodem purpura usurpatur pro magistratibus,

*Purpura te felix, te colit omnis honos.*

Plin 20. de Gallis, ut plane dignè alicui honoris tantum  
præbeat Romana purpura, id est, magistratus Romanus.

Hinc,

Hinc perfidi quoque Judæi Christum per ludibrium  
 πορφυρά, id est, purpura, ut Marcus, inquit, sive, ut Joannes loquitur, ἱμάτιον πορφυρῶν, id est, veste purpurea induerunt, cum ille sibi verè, illorum autem opinione falso, regiam dignitatem assignaret. Fuit simul sanguinis illius effundendi symbolum. Eam vestem clamidem coccinam Matthæus appellat. *Purpura Christi. Coccina tunica.* Coccina tunica prælii futuri signum fuit Romanorum Imperatoribus, teste Plutarcho in Fabio. Sic quoque vestis Christi coccina, fuit signum prælii, quo Christus cum diabolo, mortē atque peccato erat dimicaturus. Fuit etiam vestis purpurea, vestis triumphalis, ut Bayssius ex Plutarcho probat. Fuit ergo illius simul futuræ victoriæ atque triumphi symbolum. Purpuræ appellatione coccum non contineri Bayssius ex Ulpione probat, unde Evangelistæ videntur à se invicem diffidere, quorum unus, Matthæus nimirum coccinam, reliqui duo purpuream illam Christi vestem fuisse affirmant, quam rem Sorbonicis Theologis dijudicandum relinquit. Vestem purpuream à coccina differre Brodæus probat, lib. 1. Miscell. cap. 8. Coccus enim, inquit ille, est surculosus parvus frutex, cui grana seu lentes adjacent, teste Dioscorid. lib. 4. & Clusio de plantis Hispanicis. His colorem coccineum fieri, eoque infecta vestimenta coccinea appellari puto. Purpura autem, ut fatentur omnes, piscis est è concharum genere, qui florem illum tingendus ex petitorum vestibus in mediis habet faucibus. *Evangelistæ de purpurea illa sive coccinea Christi veste conciliantur. Vestis purpureæ & coccineæ discrimen. Candidati, petitores non solum Magistratum, sed aliarum quoque rerum.* Mihi quidem Matthæus colorem (est enim coccineus color idem fere cum purpureo) reliqui duo materiam videntur expressisse, ut etiam Rondeletius sentit in sua Historia piscium. Candidati autem eleganter dicuntur petitores non solum magistratum, sed aliarum quoque rerum. Sic à Quintil. candidatus eloquentiæ, à Plinio in Panegyrico candidatus gloriæ, & immortalitatis: ab Hieronymo candidati fidei, catechumeni, qui ad fidem instruuntur, & munerarius pauperum, & egentium candidatus: & ab Apuleio lib. 1. de Asino, candidatus cruci, hoc est, qui crucem petit, sive qui jam est futurus crucifixus, & (ut veteres loquebantur) directus, ut C. Rabbirius

birius ille pro quo Cicero extat oratio : à Plauto crucifalus dicitur, quasi in crucem saliens : & Libertus Icelus à Suetonio, summus equestris ordinis candidatus : à Seneca homo multarum rerum candidatus appellatur, à quo fortunæ comitia dicuntur. Sic à Terrulliano simili translatione perelegantissime, æternitatis candidati appellantur Enoch, & Elias, libro de Resurrectione carnis, & candidatus timoris, qui paulatim timorem Domini imbibit, libro secundo ad Uxorem, & candidati diaboli dicuntur, qui idolatricis sacris sunt initiati, libro adversus Marcionem. Idem in libro de Baptismo, Baptismum pœnitentiæ, quasi candidatum remissionis & sanctificationis in Christo subsecutura vocat. Nam quod prædicabat (scilicet Joannes Baptista) Baptismum pœnitentiæ in remissionem delictorum, in futuram remissionem enunciatum est. Siquidem pœnitentia antecedit, remis-

*Candida salutis, martyrii.*

sio subsequitur. Ab eodem libro de corona candida salutis & candida martyrii eleganter pro æternæ salutis præmio usurpatur. Item de S. Paulo verba faciens, dicit illum gloriam carnis, notam circumcisionis, Pharissæ candidæ dignatam, pro detrimento sibi deputasse : ubi candida metonymicis pro ordine, sive honore videtur usurpari : vel forsan Pharissæ hypocritæ, qui à Christo dealbatis sepulchris comparantur, vestes albas seu candidas gestarunt. Verum de vestitu Romanorum albo, pluratradit Justus Lipsius Elect. lib. 1. cap. 13. lectu dignissima, quorum hæc est summa : Romanis in vestitu placu-

*Albus color in vestitu cur Romanis placuerit.*

isse colorem album, sive quod is, ut Plato vult, lætitiæ sit proprius : sive potius quia agrestis illa & prima gens, spreto accersitis coloribus, lætæ nativum retinuit, id est, album. Ita toga Romanorum alba & Tunica fuit, & Calcei & omnis cottidiana vestis. Togam albam fuisse, quam Græci λευκήν, & ad discrimen prætextæ, ὀλολευκήν vocant, Titinnii, Plauti, Statii, Persii, Martialis testimonis probat. At objiciat quis : Si toga vulgo alba, cur, qui prensabant, induebantur toga candida, ut hæc quasi nota intelligi & excerni possent à reliqua plebe? Respondet, albi coloris togas vulgo fuisse, non candidi. Albus

*Albi & candidi coloris discrimen.*

color.

color natus lana est : candidus proprie splendens ille, & qui est ab arte. Ideo Polybius aliquot locis <sup>λαμπρὴν</sup> dictam maluit petitorum togam, quam <sup>λευκήν</sup> ; & Latine commode splendentem dixerimus. Nam petitores non contenti insito lanæ colore, cretam addebant in vestem, ut splenderet. Unde Isidorus, Fit toga addito quodam cretæ genere candidior. Obijciunt item de diebus festis, Romani inquirunt, saltem per dies festos in veste albaerant. Non ergo cottidianas vestes censendum albas. Respondet, non aliud fuisse in eo more, quam ut per dies privatim aut publice lætos, togas recentes sumerent, & usu nondum sordidas aut obsoletas, qui mos plane geminus est moribus nostris. Nec vero Romani solū in læticia aut in sacris adhibebant hunc colorem, sed etiam externi, id quod de Rhodiis Livii testimonio <sup>Rhodii Fullo-</sup> probat, & de Ægyptiis Suetonii in vita Augusti. Pro- <sup>num apud vete-</sup> pter has togas albas fullonum apud veteres creberrimus <sup>res creberrimus</sup> usus. <sup>usus.</sup> us, rarior tinctorum. Fullonum, qui maculas scilicet & sordes è toga eluebant, & addito fursure ac creta iterum candidam faciebant. Alba igitur toga, & ea quamdiu in communi usu, discrimen nullum inter cives fuit à colore vestis, nisi quod divites, munduli elegantes semper in toga sua è fullone nivea : vulgus fere sordidiores essent, & togis magis pallentibus, ac, ut proprie dicam, obsoletis. Ideo Seneca epist. 115. per sordidos intelligit <sup>Sordido pro</sup> vulgum. Mirari, inquit, non debes, corrupta excipi non <sup>vulgo.</sup> tantum à corona, sed ab hac turba quoque cultiore. Togis enim inter se isti, non iudiciis dissident. Sed & viri illustres ac nobiles rei facti, per dies iudicii sumebant hanc togam sordidam, posita nivea, ut miserabiliores es- <sup>Rectorum i ga</sup> sent in veste plebeia. Itaque rei in sordibus esse dicuntur <sup>sordida.</sup> aut sordidati : non pullati, ne quis erreret, qui color tantum, funebris. Viri etiam graves ac rigidi non amabant eximium illum candorem. Unde simia ille apud Horatium,

*Exiguæque toga simulat res quore Catonem.*

Duo enim lauti homines amabant in toga laxitatem & <sup>In toga duo a-</sup> candorem : spre verat Utrumque, Cato, arcta toga con- <sup>mabantur.</sup> ten-



*Toga mutata.*

tentus & ea squalenti: Idem Horat. tesquorem vocat, pro quò malè vulgò legunt textorem. Postea mutata Republ. & labante imperio, toga quæ olim necessaria civibus, Imperatorum temporibus, ad paucos remansit & non nisi honestiores. Vulgus spreta ea, abiit ad Pannulas, lacernas aut tunicas solas easque colore pullo, id quod statim sub Augusto cœpit. De pannulis, tunicis, lacernis, vide ibidem plura. Pereunte toga, interiit color albus, & pullo plebeio omnes vestes. Hinc discrimen natum inter cives, ignotum seculo priori, ut alii candidati dicerentur, pullati alii. Candidati non ii, qui peterent (ut olim) sed honestioris ordinis cives. Pullati, infima plebs sive vulgus.

*Pullati qui.*

*Naucratica vestibus albis usu fuerunt.*

Porro Naucrartas quoque testis est Athen. lib. 4. in Genethliis Vestæ Prytanitidis in Pryæneo epulantes, nec non, in Dionysiacis & Panegyri Comæi Apollinis albis vestibus usos fuisse, quas suo quoque tempore Prytanicas vestes dicit fuisse appellatas. Cereris quoque initiatos candidis, ut Bellonæ nigris, & Saturni purpureis atque rubicundis vestibus indutos fuisse, Tertull. testatur lib. de Pallio, his verbis: Cur istas non spectas? vel illos item, qui novitate vestitus religionem mentiuntur, cum ob cultum omnia candidatum & ob notam vitæ & privilegium galeri, Cereri initiantur; cum ob diversam affectionem tenebricæ vestis & tetrici super caput velleris in Bellonæ montes fugantur; cum latioris purpuræ ambitio, & galatici ruboris superjectio, Saturnum commendat: cum ipsum hoc pallium morosius ordinatum, & crepidæ Græcatæ Græcatim Æculapio adulantur. Alexand. ab Alexand. lib. 6. cap. 19. Romanos scribit in toga candida ludos spectare solitos fuisse, & mulieres in veste alba Cereris sacrum facere solitas fuisse, ut tunc Diis gratum esse censerent, si à latis, nec funere pollutis celebraretur. Et tamen, ut testis est Pierius in Hieroglyph. apud Arcadas Cereri nigra vestis induebatur. Sic Falacralis Flamen, teste Pierio, nigro utebatur pileo: erat enim Plutonis, cui cum immolabant vestibus utebatur

*Vestium supersticiosarum apud ethnicos varii colores.*

five

bantur nigris, quem colorem aiunt diis inferis dedicatum.

Ex his, quæ adhuc dicta sunt, constat, vestes candidas apud Naucraticas, & præcipue apud Romanos, non solum in conviviis, verum etiam in sacris, in magistratuum petitione, in munitionibus, in militia, in spectaculis, in triumphis, in nuptiis: in luctu quoque & cadaveribus involvendis adhibitas & usurpatas fuisse. Ac omnino vestes albas sive candidas, in sacris pariter atque prophetis literis vehementer commendari constat, ceu insignia atque symbola, cum virtutibus, ut modestiæ, puritatis morum, innocentiae, sinceritatis, atque integritatis: tum felicitatis, beatitudinis, victoriæ, libertatis, lætitiæ atque gaudii. Hinc præter supra commemorata exempla, Magi in Perside, teste Pierio, Deum ipsum non nisi albis vestibus delectari affirmabant. Et Plutarchus problemate Romanorum vigesimo sexto Magos adversus Plutonium, & tenebras, lucido & illustri amictu se munivisse scribit. In somniis quoque candidæ vestis somnium pro felici augurio habetur. In sacris literis, angeli semper candidati apparuerunt: id quod illorum cum innocentia, tum beatitudinis est argumentum. Sic, ut ex plurimis, unum proferam, gloriosæ Christi resurrectionis, quæ diaboli, mortis, atque peccati victrix exitit, primi testes atque pæcones fuerunt angeli, albis vestibus induti atque ornati. Ejus rei testes sunt Matthæus vigesimo octavo, qui ἐνδυμα illius nivis instar λευκὸν fuisse dicit: Marci decimo sexto, qui illum λευκὴν αὐτὴν περιεβλημένον, id est, stolae candida amictum fuisse perhibet. Et Joannis vigesimo, qui duorum angelorum mentionem faciens, illos ἐν λευκοῖς, id est, candidis vestibus indutos fuisse testatur. Christus ipse in monte Thabor ἐμαρτυροῦν λευκῶ, vestituro candido, instar lucis, sive nivis, sese discipulis suis conspiciendum præbuit, qui cum puritatis, tum victoriæ, atque beatitudinis æternæ fuit symbolum. Sic Apocalypseos capite primo Christus candidatus Joanni apparuit: Vestitus, inquit, erat ποδήρης scilicet ἱδῆτα, vestem talarum, sive ad talos usque demissam. ποδήρης Suida, χιτὼν ὡς τὸν ποδῶν, tunica

*Vestis candida præstantia.*

*Angeli semper candidati apparuerunt.*

Mar. 9.

Matth. 17.

*Christus discipulis suis candidatus apparuit.*

ὁ ποδήρης.

tunica

tunica ad pedes usque demissa. Eucherio est sacerdotalis vestis lintea corpori penitus adstricta, eademque talis, *ἡ τοῦ τοῦ τοῦ* appellata, quæ & subicula dicitur. Per hanc, teste Pierio in Hieroglyphicis, quæ aliis subijciebatur, doctrinam sacrationem intelligi, vereres Theologi tradiderunt. *Exodi* : Et fecerunt vestimentum poderem sub umbone, opus textile, totum hyacinthinum. Sequitur apud Joannem : Caput autem ejus, & capilli erant candidi velut lana alba, & tanquam nix. Hic candidus, niveusque Christi habitus sive vestitus, est indumentum illud salutis & justitiæ, quo ut Isaiæ sexagesimo primo dicitur, sponsam, id est, Ecclesiam suam vestit, regit atque ornat : eique suam imputando justiciam, & sanctitatem, facit ut illa quoque alba & candida, id est, justa coram Deo appareat, sine ruga & macula, Ephesiorum primo : secundum illud Isaiæ primo. Si peccata vestra, &c. Huc quoque facit *ἡ τοῦ λαμπροῦ*, vestis splendida, seu, ut vulgatus interpretes vertit, alba, qua Christus per ludibrium ab Herode fuit indutus. Illa enim revera argumentum fuit Christi innocentiae & regiae dignitatis, *Luc. 23* Forfan, *ἡ τοῦ καθαροῦ*, & *καθαρόν ἱμάτιον* id est, pura vestis à Plutar. pro alba usurpatur, sicut Bayssius testimoniis quibusdam probat : sic *λαμπροῦ* vocabulum eodem modo usurpatur, nisi malimus purpuream vestem intelligere, cujusmodi veste à Judæis per ludibrium fuit amictus. Apoc. 3. Laodicensi ecclesiae Deus suadet, ut vestimentis albis sese induat, ut non appareat dedecus nuditatis ejus, hoc est, ut Christum vera fide induat, vitæ morumque candori, & synœritate studeat. Et ab initio ejusdem capituli : Sardenses Ecclesiae nonnulli esse dicuntur, qui non inquinaverant vestimenta sua, & additur : Et ambulabunt mecum in albis, qui digni sunt. Qui vicerit, sic vestietur vestimentis albis, & non delebo nomen ejus de libro vitæ. En hic quoque candida, insignē est victoriæ, cœlestis gloriæ & felicitatis. Et capite ejusdem lib. 6. Martyribus dantur stolæ albae, seu insignia illorum victoriæ, libertatis atque beatitudinis. Ab initio ejusdem cap. equus albus inducitur, & eques seu

*ἡ τοῦ λαμπροῦ*

in-

inseffor ejus arcu, ac sagittis armatus, & corona insignitus ceu victor. Equus ille albus, (cujusmodi erant quatuor illi equi candidi apud Rom. triumphalem curram ducentes) ut & corona, insignia sunt victoriæ, qua Christus de omnibus hostibus suis potitur. Sic equi albi apud Virgilium cum belli tum victoriæ sunt insignia. Sic enim Anchises loquitur *Æneid.* 3.

*Quatuor hic primum omen equos in gramine vidi  
Tondentes campum laetè, candore nivali.*

Hoc Anchises interpretatur de bello,

*Bello armanitur equi, bellum hac arma minantur.*

Sed paulò post, pacem candidam significare (spes est pacis) ait. Latenter ostendit victoriæ adepturos, ut Servius annotat. Huc facit illud Græcum *ἵππος ὁ καλὸν πάντας βλάπτει; ἵππων δὲ λευκῶν ὄψις ἀγγέλλον φάσις.* Hinc quoque natum est proverbium illud, Equis albis præcedere: & Plautinum illud, Nunquam ædipol albis quadrigis indispiscet postea, de quo Erasmus in Adag. Sic equi illi albi, *Zach.* 6. Hieron. interprete, Machabæorum sub Antiocho Rege victoriæ: aliis Judæorum felicem statum sub Macedonibus: aliis bonos angelos significat. Virg. tamen *Georg.* 3. album equi colorem deterrimum facit:

—— *Color deterrimus albis.*

Servius, Atqui alibi ait: Qui candore nives anteirent, Sed aliud est candidum esse, id est, quadam nitenti luce persusum, aliud album, quod pallori constat esse vicinum. *Judic.* 5. v. 10. asinarum candidarum fit mentio in illo Deborah epinicio: Qui ascenditis asinas candidas: omnes ferè interpretes mercatores intelligunt, alii pingues, vel forsan quia asinæ candidæ erant meliores, robustiores, agiliores. *Apocalyp.* quoque 7. electi omnium gentium innumerabiles coram throno cælesti & agno stantes, inducuntur amicti stolis candidis & ferentes palmas in manibus suis Deum laudibus celebrantes. Et paulò post, Hi sunt, qui venerunt ex afflictione magna & dilataverunt stolas suas & dealbaverunt eas (hoc *παρὰ δέξιν* videntur mundo atque rationi) per sanguinem agni. Hæc quoque

*Equi albi.*

*Asinæ albæ.*

*Stola alba.*

quoque stolæ candidæ martyrum & electorum symbola sunt illorum munditiæ, justitiæ, libertatis, victoriæ, gloriæ, beatitudinis denique, quam agni illius immaculati, hoc est, Christi sanguine fuerunt consecuti. Hujus vestitus typus & figura fuit vellis aspersa sanguine hostiæ, de qua *Levit.* 16. Huc quoque referenda illa Tertulliani lib. 4. adversus Marcionem : Nazaræus vocari habebat secundum prophetiam Christi creatoris. Unde & ipso nomine nos Judæi Nazaræos appellant per eum. Nam & sumus, de quibus scriptum est, Nazaræi exalati sunt super nivem. Quî scilicet retrô suridati delinquentiæ maculis & nigrati ignorantia tenebris. Regius ille concionator capite nono sui libri, dum morum candorem & animi puritatem persuadere vult, omni tempore, inquit, sint vestimenta tua candida : qui us verbis, interprete Pierio in hieroglyph. præcipit, nullam ætatem, nullum officium, nullum otium & negotium toto vitæ tempore synceritate & innocentia (cujus symbola sunt

*Loci Eccles.* 9.  
*interpretatio.*

vestimenta candida) vacuum esse debere. Hæc ille. Sic Hieronymus in suis Eccles. Commentariis interpretatur: Habebo corpus mundum, & esto misericors. Mihi quidem hoc ipso in loco Solomon simul videtur alludere ad convivalem vestitum, quem apud Judæos quoque (ut ex Philonis loco supra citato videtur colligi posse) album fuisse verisimile est. Nam & versu proximo antecedente 7. panem cum gaudio comedendum, vinumque hilari corde bibendum esse præcipit : & mox versu 8. vestium albarum mentione facta, subjungit, oleum super caput tuum ne deficiat : cujus quidem in convivii quantus usus fuerit, tum dictum est, tum pluribus dicitur. Omnino ergo cum vers. 7. præciperet in epulis atque convivii lætitiæ esse indulgendum, mox vers. 8. sequente, duo lætitiæ illius convivialis quasi signa seu causas effectrices subjungit, vestes nimirum albas atque oleum : quorum utrumque cum lætitiæ partim significandæ, partim efficiendæ maximam vim habeat, in convivii adhibitum & usurpatum fuisse legimus, uti supra dictum est. Simplex ergo sensus erit, sis semper lætus & hilari : laus



vivito, genio indulge. Sifinnius Novitianorum Episcopus homomollis & delicatus cum & bis in die lavaretur & candida semper veste uteretur, & ob id reprehensus *Nota.* esset a quodam; excusavit se cum hoc loco Ecclesiasticis, tum Christi, Heliæ & Moïsis exemplo, quos vestibus albis usos fuisse dicebat. Testis est Socrat. lib. 6. cap. 22. Hieron. lib. 2. epist. 14. Vestes pullas æque devota, ut candidas. Ornatus & sordes pari modo fugienda; quia alterum delicias; alterum gloriâ redolet. Cum ergo vestes albæ non in prophanis solum, verum etiam sacris literarum monumentis tantopere commenduntur, ceu maximarum & pulcherrimarum rerum symbola & insignia, mirum profecto non est, Christianos primitivæ Ecclesiæ easdem in sacris atque sacramentis suis usurpasse.

Ut igitur apud Romanos, sicuti dictum est, magistratum atq; honorum petitores erant candidati, sic in primitiva Ecclesia Baptismi candidati (qui etiam competentes vulgò fuerunt appellati) cum quadragesimæ initio nomina sua dedissent, & toto illo quadraginta dierum spacio atris vestibus, promisso capillo, in sordibus & squallore jacuissent, paulò ante Pascha lavabantur (quod Augustinus Epist. 118. ad Januarium baptismum antebaptismum vocat) tandemque loti candidisq; induti vestibus, ad Baptismum accedebent. Idem infantum quoque baptizandorum habitus fuit, de quibus elegante Pontius Pau- *baptizandorum vestis candida.* linus.

*Inde parens sacro ducit de fonte sacerdos.*

*Infantes niveos corpore, corde, habitu.*

(Quos tamen versus Pierius Fortunato tribuit) Et Lactantius in carmine de resurrectione dominica:

*Rex sacer ecce tui radiat pars magna trophæi*

*Cum puras animas sacra lavacula beant.*

*Candidus egreditur nitidis exercitus nudis,*

*Atque vetus vitium purgat in amne novo*

*Fulgentes animas vestis quoq; candida signat,*

*Et grege de niveo gaudia pastor habet.*

Meminit etiam Socrates lib. 7. cap. 17. candidæ hujus vestis, quæ dabatur baptizatis. Loti semel salutifero fonte,

*Nomina sancti  
lavacri.*

*Paschatis heb-  
domada & do-  
minica Quasi-  
modo, in albis  
appellata.  
Vestis candida  
in baptismo  
quale symbolum*

runquam stolam candidissimam, quam suscipiunt in baptismo, inquinare docentur. Rabanus Maurus Moguninus episcopus l. de instit. cler. 1. c. 29. Post baptismum traditur Christiano candida vestis, designans puritatem & innocentiam. Nazianzenus in orat. de Sancto lavacro, illud dicit à Christianis variis nominibus appellari, nimirum *δύοις, χέσμα, βάπτισμα, χέσμα, γούρμα, ἀφδαρίαι ἵνδυμα*. Et paulò post, *γούρμα ἢ αἰχμῆς κάλυμμα*, id est ceu turpitudinis tegumentum. Hinc Ammonius monachus lib. 3. de gestis Francorum mentionem facit pueri occisi, qui adhuc, ut ille loquitur, erat in albis regenerationis, hoc est, qui recens erat baptizatus, nondum baptismalibus illis atq; candidis vestibus exutus. Nam qui baptizabantur in vigila Paschatis incedeabant veste candida induti per octo dies, ac vocabantur albat, sive in albis, atq; octavo demum die vestem albani deponebant: quibus adde, quòd ut Tertull docet, lib. de Corona milites, ex e die, quæ erant baptizati, lavacro quotidiano per totam hebdomadam abstinebant. Et quoniam Paschatis hebdomada, antiquitus plures unà tingi consueverunt, ea de causa feria illa, quæ ad hoc omnes instituta sunt, & quæ subsequitur Hebdomada atq; dominica quam nos, Quasimodo geniti nominamus, in albis fuit appellata. Vestis hæc candida in baptismo symbolum erat cum ipsius Christi, quem electi fide induunt, secundum Paulum Eph. 4. Col. 3. tum illius munerum, hoc est, justitiæ, vitæ puritatis & innocentiae, (Tertull. hoc indumentum Spiritus sanctus vocat lib. de pudicitia libertatis, victoriæ gloriæ, immortalitatis, quam ex aqua & spiritu regenerati consequuntur, de quo pluribus disserit Ambrosius in lib. de iis, qui initiantur mysteriis cap. 7. Ut ergo olim apud Romanos candida vestis qua servi à dominis decorabantur, erat insigne illorum manumissionis: sic candida illa baptismi vestis signum erat illos ex manibus diaboli atque peccati immunitatis esse liberatos, ut posthac Deo ceu parrono suo fidelissimo, servirent vitæ puritate ac sanctitate. Præterea, cum candidus color olim victoriæ & triumpho fuerit consecratus, candida hæc vestis illos monebat, ut cogitarent sibi

sibi in hac vita ceu in militia perpetuò esse cum diabolo, peccato atque mundo dimicandum in Christo & vincendum:

Jam verò in cœnæ quoq; Dominicæ administratione album vestitum antiquitus adhibitum fuisse, ex illis Hieronymi verbis videtur colligi posse libr. contra Pelagianos, Quæ sunt, rogo inimicitia, inquit, contra Deum, si Episcopus Prsbyter & Diaconus & reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint. Verisimile est cū n eos, qui sacrosancti illius epuli communione fruebantur: tum ejus administratores, hoc est, sacerdotes atque diaconos albas vestes gestasse. Harum autem vestium antiquarum vestigia sunt tunica illa, quas choro & albis vulgò nominant, in quibus missa Paschalis tempore celebratur. Sic nos vestitum quidem veterum candidum retinemus, & imitamur: ac religionis, morumque candorem integritatemque jam pridem amissimus: contrà verò *ἡ ἀπὸ τῆς σαρκὸς περιβαμένη χιτὼν* ut Iudas in sua epistola loquitur, hoc est, tunicam carnis contractu maculatam gestamus.

*Tunica choro  
appellata.*

*Nota.*

Cætèrū notandum est, vestes albas esse duplices: *Vestes albae du-* alias, quæ nativo colore constant, qui leucopis dicitur: *plieis.* alias, quæ artificiali, quas volunt propriè candidas dici. Leucopæati dicuntur Marriales, qui rudiori alba veste, ac vili, ac nativi coloris induti sunt.

Verū quoniam multa de candidæ vestis usu, dignitate, significationeq; mystica dicta sunt, de quo etiam Clem. Alexand. pædagog. li. 2. Cap. 10. legere poteris: consideranda etiam nobis videtur ratio, cur vestibus illis tantum à veteribus tributum fuerit. Ea peti potest ab ipsius coloris albi sive canoida vi atq; natura. Nam cū n is color, secūcū n Plutarch. problem 26. maxime sit naturalis, simplex, purus, syncerus, lucidus, atq; perspicuus, ut qui lucis plurimum habet (unde λευκον album mihi *ἀπὸ τοῦ λευκοῦ*, id est, videndo videtur dictum) mirum profecto non est, illo (uti etiam lumine, cui maxime est affinis, atq; cognatus) cū n mores ingenuos, puros, ac simplices: tum læticiam, libertatem, victoriam, fœlicem de-

*Cur vestes alie-  
que res albo co-  
lore imbutæ, in  
tanto fuerint a-  
pud veteres  
pretio atque ho-  
nore.*

*Coloris albi sig-  
nificationes  
allegoricæ.*

deniq; quemvis rerum statum atq; conditionem, in prophanis sacrisq; literis significari: ac proinde vestes aliasque res colore illo imbutas, in tanto fuisse apud veteres pretio & honore. Album, inquit Pierius in Hieroglyph. est prima veluti materia quædam, in quam colores, quotquot volueris, perinde ac in universalem illam possis omnes species inducere. Hinc ad Dei cultum alba plurimum indumenta, omnium penè nationum consensu adhiberi solent: semperq; albus color sacris accommodatur. Atq; ideo ait Persius: *Quam vis albata rogarit.* Sed quid indigemus Persio, si Servatoris nostri indumenta, cum gloriam suam veller discipulis patefacere, alba sicut nix apparuere? Apud Cic. 2. de Legibus: Color albus præcipue decorus Deo est, tum in cæteris, tum maxime in textile. Et nostra pietas canit, vel lineas, easque purissimas induti tunicas, sacra Deo caneremus. Plato similiter colorem album vult lætitiæ esse proprium, atque deorum. Hinc veteres, teste Platone, & Plutarcho, niveo splendore spectabiles, ut deorum venerabantur filios. Cel. lib. 24. Cap. 26. Album porò & candidum pro bono: ut atrum & nigrum pro malo, passim accipitur. Juvenal. Satyra 3.

— *Maneant qui nigrum in candida vertunt.*

Id est vitium in virtutem: virtutem in vitium, qui secundum Terentium in Phorm. recta prava faciunt: secundum Isaiam, bonum malum: dulce amarum, & contra, cunct, Persius.

*Per me equidem sint omnia protenus alba, id est bona.* Ovid. *Candida de nigris, & de candentibus atra.* Horat.

*Hic niger est, hunc tu Romane caveto.*

Candidus sermo λευκὸς λόγος, id est, perspicuus: & *φωνὴ λευκή* vox candida, quæ faciliè hominum aures penetrat: & λευκώτερον εἶπεν, rem clarius explicare. Sic apud Senecam Asinius Pollio Albutii sententias albas appellavit, quod essent apertæ. Eras. in Adag. Avis alba, pro re nova & auspicata: Ciceroni epist. fam. lib. 7. Sic albæ gallinæ filius Juvenali, hoc est, feliciter natus (cui contrarium apud eundem: Nati infœlicibus ovibus) quia Latini læta,

&

& auspiciatâ, alba vocant : ut contra inauspiciatâ, nigra & atra : Erasmus in Adag. Cic. Nec minus niger, inquit, nec minus confidens, quam ille, pro Cæcinnâ de teste Sexto Clodio. Horat. in Serm.

*Sani, an creta, an carbone notandi.*

Quem imitatur Persius in 3. Satyr.

*Quæque sequenda forent, & quæ vitanda vicissim:*

*Ille prius creta, mox hæc carbone notasti.*

Sic candido calculo, lapillo, aut creta : aut contra nigro lapillo notare : de quibus Erasmus in suis Adagiis. Dies albus, & alba faba, ibidem. Albi calculi, absolutorii : nigri, damnatorii in proverb. λευκὸν ὄψον προδίδται, id est, album calculum addere, id est, approbare. Novit quid album, quid nigrum, id est, recti, praviq; discrimen. Vultu mutabilis, albus & ater, id est, & bonus malus est. Horat. in extrema epistolæ : ——— candidum Pauperis ingenium. Idem Ode. 11. Epod. Sic passim candor, pro integritate animi : & candidus homo, pro sincero, & ingenio usurpatur. Pythagoras aiebat, id quod esset colore candido, ad boni naturam : quod colore atro, ad naturam mali pertinere, ut Erasmus annotat in proverb. illa : Creta notare, id est, approbare : Carbone notare, id est, damnare. Ve ù n hæc satis sint dicta de albi coloris vi, natura, dignitate atque præstantia, ejusque significatione allegorica, de qua multa passim in sacris & prophanis literis occurrunt, in quorum explicationem forsân non injucundam & inutilem delapsus sum, occasione vestium candidarum, quarum olim in conviviiis, atque etiam in reliqua vitæ humanæ consuetudine creberrimus & frequentissimus usus fuit, ut ex supra commemoratis testimoniis & exemplis satis patet.

**B**Y this learned Discourse of white Vestments, colours, the judicious Reader may discern,

1. That White Garments, Rotchers, Surplices, are not peculiar to Divine Services, Sacraments, or to Ecclesiastical Persons, or Christians alone.

2. That



2. That they have been, and still are made use of, by Heathen Priests in the sacrifices, Solemnities of their Idol-Gods, and by Pagans in their Feasts, Funerals, Plays, Inaugurations, Manumissions, &c. as well as by Bishops, Priests, Deacons, in their Divine Worship and Celebrations; and by all sorts of Lay-Baptized Christians, as well as by Clergy-men.

3. That the principal mystical significations, reasons, grounds, ends for the Civil or Sacred uses of *White Vestments*, are equally common to all ranks and degrees of men, of Christians, and not one of them proper or peculiar to Bishops, Priests, Deacons, or Clergy-men, or to public Prayers, Devotions, more than to private. Therefore not to be used or worn by Bishops, Ministers, Deacons, or Clergy-men alone, as a badge of their distinction from, and elevation above Lay-Christians.

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FINIS.

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THE  
GRAND DEBATE

BETWEEN

The most Reverend the *BISHOPS*,

AND

The *PRESEYTERIAN* Divines,

Appointed by His Sacred

MAJESTY,

AS

COMMISSIONERS

FOR

The Review and Alteration

OF THE BOOK OF

*COMMON PRAYER*, &c.

BEING

An Exact Account of their whole Proceeding

*The most perfect Copy.*

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